

T H E
L O N D O N R E V I E W,
F O R J U N E, 1776.

ADDITIONS to the *Works of Alexander Pope, Esq.* Together with many original Poems and Letters of cotemporary Writers, never before published. 2 vols. crown 8vo. 6s. Baldwin,

It is justly observed by the editor of these *Additions* to the works of Pope, that "the public rage for the remains of celebrated men, has occasioned many spurious productions being fathered on them, under the well-known titles of *Second Parts* and *Posthumous Works*."

"Our best authors, continues he, and principally our best, have been subject to such impositions, which, though they have been in time detected, have yet answered the illiberal purposes of such a temporary publication. The editor of the present work, to get clear of the shadow of an imputation in this line, is the first to remind the public, that several of the pieces here exhibited originally appeared in *The St. James's Chronicle*."

"The favourable reception they met with in that fugitive mode of publication, first suggested to him a wish to give them a more durable form; he accordingly communicated this wish to his friends, who assisted him in his design, so much beyond his expectation, that instead of one volume (his original intention) he has, by their favour, been able to make out two; composed of such materials, as he flatters himself will acquit him of the charge of an hasty, or self interested compiler."

"Many of the *Letters* and *Poems*, of which this publication consists, were transcribed with accuracy from the originals, in the collections of the late Lords Oxford and Bolingbroke, who are well known to have lived in strictest intimacy with Mr. Pope, as well as his literary friends and associates. Some of the latter will be found no way inferior to other productions of the same authors. All of the fragments, more or less, carry the marks of a master. Others of the letters are taken from pamphlets printed some years ago, which, in the detached manner they then appeared, will, it is to be hoped, fully justify their present mode of publication. They, for the most part, treat of critical, friendly, humorous, and literary subjects, and abstracted from these, throw new lights upon the character of Mr. Pope, as a man."

That these *addenda* bear internal and indisputable marks of authenticity, we readily admit. So far, therefore, as they af-

ford entertainment to the reader, or gratify the rage of popular curiosity respecting the remains of eminent writers, the public are certainly indebted to the editor. We apprehend, however, that the blemishes in Mr. Pope's character, both as a man, and as a writer, will be rather aggravated than diminished by this publication. As a man, they afford instances of the highest vanity in himself, and of the strangest inconsistency of opinion, if not duplicity of conduct, with regard to others. Every one knows with what severity this poignant satirist treated Mr. Dennis; who, being an author by profession, suffered extremely by the wanton cruelty of his repeated attacks.—How do these agree with the following friendly epistle?

Mr. Pope to Mr. Dennis.*

S I R,

May 3, 1721.

"I called to receive the two books of your letters † from Mr. Congreve, and have left with him the little money I am in your debt. I look upon myself to be much more so, for the 'omissions you have 'pleased to make in those letters in my favour, and sincerely join 'with you in the desire, that not the least traces may remain of that 'difference between us, which indeed I am sorry for.' You may therefore believe me, without either ceremony or falleness,

S I R, Your most obedient, humble servant,

A. P O P E.

Of Mr. Hughes, author of the *Siege of Damascus*, Mr. Pope says, in one of his letters to Swift, he thought him of the class of the *Mediocribus* both in prose and verse. In the following to Mr. Jabez Hughes, his brother, he declares himself to be of a very different opinion.

To

* This letter to Mr. Dennis§ has been suppressed, because Mr. Pope has not only ridiculed him in the fictitious account of his frenzy, but afterwards in the *Dunciad*.

† These books were intitled, *Original Letters*, familiar, moral, and critical. In two volumes 8vo.

§ On the subject of Mr. Dennis's ill-treatment by Pope, we have the following letter from Sir Richard Steele.

Mr. Steele to Mr. Lintott.

"Mr. Lintott,

August 4, 1712.

"Mr. Addison desired me to tell you, that he wholly disapproves the manner of treating Mr. Dennis in a little pamphlet by way of Dr. Norris's account.* When he thinks fit to take notice of Mr. Dennis's objections to his writings,† he will do it in a way Mr. Dennis shall have no just reason to complain of. But when the papers above-mentioned were offered to be communicated to him, he said he could not, either in honour or conscience, be privy to such a treatment, and was sorry to hear of it. I am,

S I R, Your very humble servant,

RICHARD STEELE."

* Of the frenzy of Mr. John Den—. A narrative written by Mr. Pope. See his letter to Mr. Addison of July 30, 1714.

† Remarks upon Cato.

To Jabez Hughes, Esq.

"SIR,

"I have read over again your brother's play, with more concern and sorrow than I ever felt in the reading any tragedy.

"The real loss of a good man may be called a distress to the world, and ought to affect us more than any feigned or ancient distress, how finely drawn soever.

"I am glad of an occasion to give you, under my hand, this testimony, both how excellent I think this work to be, and how excellent I thought the author. I am, &c.

A. POPE."

Pope's unmanly abuse of Lady Mary Wortley Montague, under the name of Sappho, is highly contrasted by the following poetical address to the same Lady.

"To Lady Mary Wortley Montague.* By Mr. Pope.

In beauty, or wit,
No mortal as yet
To question your empire has dar'd :
But men of discerning
Have thought that in learning,
To yield to a lady was hard.

Impertinent schools,
With musty dull rules,
Have reading to females deny'd :
So papists refuse
The Bible to use,
Lest flocks should be wise as their guide,

"Twasa woman at first,
(Indeed she was curst)
In knowledge that tasted delight,
And sages agree
The laws should decree
To the first of possessors the right.

Then bravely, fair dame,
Resume the old claim,
Which to your whole sex does belong ;
And let men receive,
From a second bright Eve,
The knowledge of right, and of wrong.

U u 2

But

* This panegyric on Lady Mary Wortley Montague might have been suppressed by Mr. Pope, on account of her having satirized him in her verses to the imitator of Horace; which abuse he returned in the first Sat. of the second book of Horace.

"From furious Sappho, scarce a milder fate,

"P—d by her love, or libell'd by her hate."

But if the first Eve
 Hard doom did receive,
 When only one apple had she,
 What a punishment new
 Shall be found out for you,
 'Who tasting, have robb'd the whole tree ?'

Without being fully acquainted with the cause of provocation, it is impossible to decide with propriety on the justice of the resentment. But, be that cause great as it will, it argues a want of liberality and candour, to depreciate acknowledged talents, because they may be put to abuse, or employed against one in personal altercation. It argues also narrowness of understanding as well as littleness of mind, to detract from the abilities of an adversary, as the honour of the victory, or even of the contest, is always proportional to the abilities of the antagonist. But to do justice to a formidable enemy, and scorn the triumph over a contemptible foe, requires a fortitude that is seldom possessed by the petulant and the vain, however otherwise accomplished.

" But, if these letters, says the editor, shew the weaknesses, perhaps the inseparable weaknesses from human nature, others will shew some of its fairest and brightest sides; they will exhibit the strongest traits of his humanity and friendship, his wit, his learning, and his morals; they will confirm his more than Roman affection to his parents, and particularly to his aged mother, whose life he watched over with such soothing solicitude and exemplary reverence, as force us for a while to turn from the lustre of his talents to admire the superiority of his filial character."

Far be it from us to depreciate the moral character of so excellent a poet. His filial piety, like charity, will cover a multitude of those sins, which may yet be justly imputed to his wit, and his vanity. What shall be said to the modesty of the writer who could pen such a letter as the following, concerning himself.

S I R,

" All the books which have been published here, worthy notice, I have constantly sent as you directed: if I have with-held my opinion of their merit, as you complain, it was for many reasons I judged it unnecessary. Why do you so continually attack my vanity, by the compliments you pay my judgment? But since you seek some particulars of Mr. Pope, whose writings I profess, amongst thousands, to be an admirer of, as I have often intimated, I will take this occasion to inform you what I know concerning him. Many pieces of his, *The Essay on Criticism*; *The Rape of the Lock*; *The Essays and Dissertations on Homer*, have appeared in your parts: and one proof of their excellency, is their being naturalized by persons of very eminent ability

ability and rank. Other languages* are enrich'd with these and others of his works; yet, would you believe it, he has translated Homer, preserv'd the sublimity, strength, harmony, closeness, and every other excellence of that venerable poet, without knowing a syllable of Greek;† and with an absolute ignorance of the English. His Essay on Criticism, is a smooth repetition of Vida's nonsense. His Pastorals are no Pastorals. Nor is he a poet. These things are brayed about our streets. The *Asinum crepitus*, the din of Grub-street pretenders to poetry, and false critics, have arose to poison our judgments; some say, he is too little to write well; others, that he has only a knack of writing, and these wretches all write themselves, to convince us it is without a knack; cellars are full of their murmurings, where, like so many merciless chymists, they violently rack and torture nature to confess some worth she has not in her. Mr. Pope is accounted by those, not his enemies, of overmuch borrowing; this you will rather praise than disapprove, when you shall know, that the finest thoughts of the best writers were never made use of by him, till he had improv'd and made them better. View him in his public character, he is an honour to our nation; the good and wise rejoice that such and so notable a genius is manifested amongst us: he has the satisfaction of not having lived in vain, and has oblig'd the valuable part of mankind, and is beloved by all the learned, good, and wise. View him in private life, there is nothing more amiable and endearing. He is an example of the duty we owe our parents, and the love we ought to bear our friends. There is no truth, if what I tell you is not true; no friendship, if I am not your friend."

The editor observes, that it appears plainly this letter was written by Mr. Pope to Mr. Gay, and is of a piece with the egotism, recorded by Mr. Jacob in the lives of the poets.

"This excellent poet, [Alexander Pope] whose fame exceeds not his merit, was born, &c. There is great ease, strength, wit, and judgment, in his compositions; all his pieces are universally applauded, and the great Sheffield assert'd his work. His private character is the best, being tamm'd up in a good companion and a firm friend. Mr. Pope has fire and spirit equal to that great undertaking, his translation of Homer: and he is excellent in prose as well as verse," &c. That these high praises and commendations of himself were by him particularly approved of, in a printed proof of his life and character, which I transmitted to him for his correction, I am ready to make oath of, if required; and by his alterations and additions therein, he entirely made the compliment his own."

How far the poet's piety to his parents may exculpate him for some little *jeux d'esprit*, which savour at once of impiety and profligacy, we shall not take upon us to say. The present editor apologizes for them thus:

"To many, in an age like this, where hypocrisy in morals is much practis'd, (as is shewn by our dramatic, and other writers,) perhaps a few

* They have been translated both into French and Italian.

† See Pope's Letter to Addison, Jan. 30, 1713-14.

few of the Poems may appear too loose and descriptive, particularly 'The Farewel to London,' the conclusion of the 'Address to Miss Blount on leaving Town,' and some passages in 'The Sober Advice' from Horace, &c. by Mr. Pope; together with the Poem called 'Virtue in Danger,' and others by Lady M. Wortley Montague: but on a proper examination this charge of indecency will be found to lie more in the readers turn of thinking, than the defects of the writer. A poet who wants to give his subject due force, should comply with the rules of his profession, by using 'proper words in proper places,' and provided he keeps a steady eye on the moral of his piece, the more he colours from nature, the more he assists his design, whilst the *hint* and *double entendre*, those mock draperies of delicacy, often create a more indecent meaning than the circumstance will allow, and urge the young and inexperienced reader more to the exercise of his passions than his reason.

"Swift's delicacy has been often arraigned on the same principle; and his 'Lady's Dressing Room,' and others of his Poems of a similar stamp, are ever sure to be adduced as convincing proofs of this charge. But where is the woman of real sense and cleanliness offended at it? Conscious she deserves no such reprehension in her own conduct, she sees the general force of the satire only directed to the flatteries of her sex, and is pleased with the hope of a consequent reformation. In short, the Editor is entirely of opinion, that the same rule respecting decency, which a modern artist has laid down in painting, will equally hold good in poetry.

"It is not in shewing, or concealing the naked, that modesty or lewdness depend. They arise entirely from the choice and intentions of the artist himself. A great mind can raise great, or pleasing ideas, though he shews all the parts of the body in their natural way, whilst the Cheapside prints of the *Buck and Quaker Girl*, the charms of the *Garter* and *High-wind*, are proofs that very lewd ideas might be produced, though little or nothing of the naked be discovered; and there is no doubt, but that the *Venus De Medicis* might be converted into a very lewd figure by dressing her out for that purpose*.

Moral hypocrisy is certainly the characteristic of the present age: but though this be true, and though it were true, that innocence is in less danger of corruption from covert hypocrisy than open profligacy, we are by no means of opinion, that virtue may therefore decently adopt the dialect of vice. Setting aside the immorality of licentious language, there is a palpable want of taste and propriety in it. Our poet himself says,

Immodest words admit of no defence,

For want of decency is want of sense.

This editor may contend as long as he pleases for the privilege of the poet's profession, and his right to use "proper words in proper places;" we affirm, that there are some words so highly im-

* Barry on the Arts.

improper for poetical composition, that they find no proper place in it.* The observation of the artist, respecting painting and sculpture is a good one. But the case of the painter and of the poet is widely different. The most modest man or delicately-bred woman in the world cannot, without the most ridiculous affectation, pretend to be shocked at the nudities of sculpture and painting.† If acquainted with the works of the most eminent, such natural nudities must be equally familiar to the eye, and convey no immodest or licentious idea. On the contrary, they must be artfully concealed or artificially dressed, to be rendered lewd or obscene. It is otherwise with obscene language, to which well-bred persons are never familiarized, and which must, therefore, ever be shocking to a modest ear.—The indecency, the editor says, lies more in the reader's turn of thinking, than the defects of the writer. This may be the case in the use of the *double entendre*; but then, we should be glad to know the design of it. If not to corrupt the modest, it is certainly meant to gratify the impudent; in which case, to be sure, it is as well to call a spade a spade as not: the propriety of which, in a treatise of anatomy, is evident; but we cannot discover it in poetical composition. Certain it is, that the poet has disfigured his very best poem, that exquisite little piece, the Rape of the Lock, by two egregious blunders of this kind; which, though ignorant and careless readers may pass them over, cannot fail to disgust those of knowledge and attention, as highly improper. This editor hath, therefore, justly condemned the use of the *double entendre*; though to do this, while he is apologizing for downright bawdry, is somewhat singular.

In regard to the credit this publication may do the literary character of Mr. Pope, it is well that his reputation stands in need of no addition. It might otherwise suffer some diminution from the charge of plagiarism, which one would have thought unnecessary for such a writer, in translating several letters from Voiture, and addressing them to his favourite Miss Blount as his own. Not that we think Mr. Pope's *forte* lay in epistolary composition; or that he did wrong, when he was his own editor, to expunge a number of paragraphs in his letters to Mr. Wycherley and Mr. Cromwell, which are restored in the present edition. An author, while he is living, has certainly a right to correct
any

* At least in that of modern times; the author of the "The Sober Advice from Horace not daring himself literally to translate the *omni expensius alii*, the *testis*, *caudamque Salacem* and *dum fituo* of his author, notwithstanding he makes his scholiast, Bentley, so tenacious of them in his notes. Rev.

† Such a ridiculous affectation, indeed, is recorded of the late King of Sardinia; who is said to have put his antique statues into breeches and petticoats, and to have caused the pictures of three Venuses, painted by Guido, to be all cut in two, and the parts from the breast downward to be burnt. Rev.

any judgment of men and things, which he may have prematurely formed: although it might be more satisfactory to the public in such a case, that, instead of silently rejecting whole paragraphs, a reason should be given for their alteration.

Among the letters and poems contained in these volumes, there are besides those of Mr. Pope, a number of witty and entertaining productions by Lady Mary Wortley Montague, Sir Charles Hanbury Williams, Lord Middlesex, Mr. Congreve, Sir John Vanburg, Mr. Prior, Dr. Swift, Dr. Garth, Mr. Gay, Soame Jenyns, Esq. and many others. We shall select the two following for the amusement of our readers.

“ Sir Charles Hanbury to Sir Hans Sloane, who saved his life, and desired him to send over all the rarities he could find in his travels.

Since you, dear Doctor, sav'd my life,
To bless by turns and plague my wife,
In conscience I'm oblig'd to do
Whatever is enjoin'd by you.

According then to your command,
That I should search the western land
For curious things of ev'ry kind,
And send you all that I should find,
I've ravag'd air, earth, seas, and caverns,
Men, women, children, towns, and taverns;
And greater rarities can shew,
Than Gresham's children ever knew,
Which carrier Dick shall bring you down,
Next time his waggon comes to town.

First, I've three drops of that same shower
Which Jove in Danaë's lap did pour;
From Carthage brought, the sword I'll send
Which brought Queen Dido to her end;
The stone whereby Goliath dy'd,
Which cures the head-ach well apply'd;
The snake-skin, which you may believe,
The devil cast who tempted Eve;
A fig-leaf apron—it's the same
That Adam wore to hide his shame,
But now wants darning; I've beside,
The blow by which poor Abel dy'd;
A whetstone worn exceeding small,
Time us'd to whet his scythe withal;
The pigeon stuff'd, which Noah sent
To tell him where the waters went.
A ring I've got of Samson's hair,
The same which Dalilah did wear;
Saint Dunstan's tongs, which story shews,
Did pinch the devil by the nose;
The very shaft, as all may see,
Which Cupid shot at Antony;

Anl,

And, which above the rest I prize,
A glance of Cleopatra's eyes;
Some strains of eloquence which hung
In Roman times on Tully's tongue,
Which long conceal'd and lost had lain,
Till - - - - found them out again.
Then I've, most curious to be seen,
A scorpion's bite to cure the spleen:
A goad that, rightly us'd, will prove
A certain remedy to love:
As Moore cures worms in stomach bred,
I've pills cure maggots in the head:
With the receipts too how to take 'em

— — — — —
I've got a ray of Phœbus' shine,
Found in the bottom of a mine;
A lawyer's conscience, large and fair,
Fit for a judge himself to wear.
I've a choice nostrum fit to make
An oath a catholick will take.
In a thumb vial you shall see,
Close cork'd, some drops of honesty,
Which after searching kingdoms round,
At last, were in a cottage found.
An antidote, if such there be,
Against the charms of flattery.
I ha'nt collected any care,
Of that there's plenty ev'ry where;
But after wond'rous labour spent,
I've got one grain of rich content.

This is my wish—it is my glory—
To furnish your nicknackatory;
I only beg that when you shew 'em,
You'll tell your friends to whom you owe 'em;
Which may your other patients teach
To know, as has done yours, C. H.

“ A description of Dr. Delany's villa, by Dr. Sheridan.

Would you that Delville I describe,
Believe me, sir, I will not gibe,
For who would be satirical
Upon a thing so very small?
You scarce upon the borders enter,
Before you're at the very centre.
A single crow can make it night,
When o'er your farm she takes her flight,
Yet in this narrow compass, we
Observe a great variety;
Both walks, walls, meadows, and parterres,
Windows, and doors, and rooms and stairs;

Dr. Campbell's Philosophy of Rhetoric.

And hills and dales, and woods and fields,
 And hay, and grass, and corn it yields;
 All to your haggard brought so cheap in,
 Without the mowing or the reaping:
 A razor, tho' to say't I'm loth,
 Would shave you and your meadows both.

Tho' small's the farm, yet here's a house,
 Full large to entertain a mouse;
 But where a rat is dreaded more
 Than savage Caledonian boar:
 For, if 'tis enter'd by a rat,
 There is no room to bring a cat.

A little rivulet seems to steal
 Down thro' a thing you call a vale;
 Like tears a-down a wrinkled cheek,
 Or rain along a blade of leek;
 And this you call your sweet meander,
 Which might be suck'd up by a gander,
 Could he but force his nether bill
 To scoop the channel of the rill:
 I'm sure you'd make a mighty clutter;
 Were it as big as city gutter.

Next come I to your kitchen garden,
 Which one poor slug would fare but hard in:
 And round his garden is a walk,
 No longer than a taylor's chalk:
 Thus I compute what space is in it,
 A snail creeps round it in a minute.
 One lettuce makes a shift to squeeze
 Up thro' a tuft you call your trees;
 And once a year a single rose
 Peeps from the bud, but never blows:
 In vain you then expect its bloom;
 It cannot blow for want of room.
 In short, in all your boasted feat,
 There's nothing, but yourself, that's great.

In this miscellany is included a comedy, entitled, *Three Hours after Marriage*, written by Pope, Arbuthnot, and Gay: the humour of which is too stiff and scientific to please the generality of readers; in consequence of which, though it was the production of three of the first-rate wits, it failed in its representation on the stage.

K.

The Philosophy of Rhetoric. By George Campbell, D. D. Principal of the Marischal College, Aberdeen. Continued from p. 403.

To do justice to this treatise (were it consistent with our plan, and no injustice to its author) we should be tempted to quote the whole.

whole. At the same time, of so comprehensive and well-digested a theory, comprized in so small a compass, it is hardly possible to give a tolerable abstract. We must, perforce, content ourselves therefore, with tracing, as in our former article, a sketch of the contents, of the several books and chapters; inserting a section or two, by way of specimen, and for the gratification of our readers.

The subjects of the remaining chapters of Book the second, are the following :

“ Chap. V. Of the qualities of style strictly rhetorical.—Chap. VI. Of Perspicuity.—Sect. 1. The obscure.—Part 1. From defect.—Part 2. From bad arrangement.—Part 3. From using the same word in different senses.—Part 4. From an uncertain reference in pronouns and relatives.—Part 5. From too artificial a structure of the sentence.—Part 6. From technical terms.—Part 7. From long sentences.—Sect. 2. The double meaning.—Part 1. Equivocation.—Part 2. Ambiguity.—Sect. 3. The unintelligible.—Part 1. From confusion of thought.—Part 2. From affectation of excellence.—Part 3. From want of meaning. Under this the various kinds of nonsense, 1. The puerile. 2. The learned. 3. The profound. 4. The marvellous.—Chap. VII. What is the cause that nonsense so often escapes being detected, both by the writer and by the reader.—Sect. 1. The nature and power of signs, both in speaking and in thinking.—Sect. 2. The application of the preceding principles.—Chap. VIII. The extensive usefulness of perspicuity.—Sect. 1. When is obscurity opposite, if ever it be opposite, and what kind?—Sect. 2. Objections answered.—Chap. IX. May there not be an excess of perspicuity?”

Amidst such a variety of topics, almost equally interesting and well discussed, it is difficult to make choice of quotation. The following extracts from our author's observations on the several species of nonsense, to be found in some of our most admired writers, will perhaps be as acceptable as any.

“ The first I shall mention is the *puerile*, which is always produced when an author runs on in a specious verbosity, amusing his reader with synonymous terms and identical propositions, well-turned periods, and high-sounding words; but, at the same time, using those words so indefinitely, that the latter can either affix no meaning to them at all, or may almost affix any meaning to them he pleases. ‘ If ’tis asked,’ says a late writer, ‘ whence arises this harmony or beauty of language? what are the rules for obtaining it? The answer is obvious, whatever renders a period sweet and pleasant, makes it also graceful; a good ear is the gift of Nature, it may be much improved, but not acquired by art; whoever is possessed of it, will scarcely need dry critical precepts to enable him to judge of a true rhythmus, and melody of composition: just numbers, accurate proportions, a musical symphony, magnificent figures, and that *decorum*, which is the result of all these, are *unison* to the human mind; we are so framed by Nature, that their charm is irresistible.

'Hence all ages and nations have been smit with the love of the
'muses.*' Who can now be at a loss to know whence the harmony
and beauty of language arises, or what the rules for obtaining it,
are? Through the whole paragraph, the author proceeds in the same
careless and desultory manner, not much unlike that of the tritcal
essay upon the faculties of the mind; affording at times some glim-
merings of sense, and perpetually ringing the changes on a few fa-
vourite words and phrases. A poetical example of the same signa-
ture, in which there is not a glimpse of meaning, we have in the fol-
lowing lines of Dryden :

From harmony, from heavenly harmony
This universal frame began :
From harmony to harmony
Thro' all the compass of the notes it ran,
The diapason closing full in man.†

In general it may be said, that in writings of this stamp, we must ac-
cept of sound instead of sense, being assured at least, that if we meet
with little that can inform the judgment, we shall find nothing that
will offend the ear.

"Another sort I shall here specify is the learned nonsense. I know
not a more fruitless source of this species, than scholastical theology.
The more incomprehensible the subject is, the greater scope has the
declaimer to talk plausibly without any meaning. A specimen of this
I shall give from an author, who should have escaped this animadver-
sion, had he not introduced from the pulpit a jargon which (if we can
say without impropriety, that it was fit for any thing) was surely fit-
ter for the cloister. For what cannot in the least contribute to the in-
struction of a christian society, may afford excellent matter of con-
templative amazement to dionish monks. 'Although we read of se-
'veral properties attributed to God in scripture, as wisdom, good-
'ness, justice, &c. we must not apprehend them to be several powers,
'habits, or qualities, as they are in us; for as they are in God, they
'are neither distinguished from one another, nor from his nature or
'essence in whom they are said to be. In whom, I say, they are
'said to be: for, to speak properly, they are not in him, but are
'his very essence or nature itself; which, acting severally upon
'several objects, seems to us to act from several properties or
'perfections in him; whereas, all the difference is only in our
'different apprehensions of the same thing. God in himself is a
'most simple and pure act, and therefore cannot have any thing in
'him, but what is that most simple and pure act itself; which, seeing
'it bringeth upon every creature what it deserves, we conceive of it
'as of several divine perfections in the same almighty Being. Whereas
'God, whose understanding is infinite as himself, doth not appre-
'hend himself under the distinct notions of wisdom, or goodness, or
'justice, or the like, but only as Jehovah.‡' How edifying must it
have been to the hearers to be made acquainted with these deep dis-
coveries of the men of science; divine attributes, which are no attri-
butes,

* Geddes on the composition of the Ancients, sect. i.

† Song for St. Cecilia's day, 1687.

‡ Beveridge's Sermons.

butes, which are totally distinct and perfectly the same ; which are justly ascribed to God, being ascribed to him in scripture, but do not belong to him ; which are something and nothing, which are the figments of human imagination, mere chimeras, which are God himself, which are the actors of all things ; and which, to sum up all, are themselves a simple act ! ‘ Who is this that darkeneth counsel by words without knowledge ?’ Can the tendency of such teaching be any other than to perplex and to confound, and even to throw the hearers into universal doubt and scepticism ? To such a style of explication these lines of our British bard, addressed to the patroness of sophistry as well as dulness, are admirably adapted :

Explain upon a thing, till all men doubt it ;
And write about it, goddess, and about it.†

But tho scholastic theology be the principal, our author observes, it is not only the subject of learned nonsense. In other branches of pneumatology we meet with rhapsodies of the same kind ; of which he give examples.

The two other species of nonsense he explodes, are the *profound* and the *marvellous*. The famous treatise on the former, by Pope and Swift, is known to almost every reader ; the examples adduced by those writers, however, are principally taken from the poets. Our author observes, that this species is most commonly to be met with in political writings.

“ No where else, says he, do we find the merest nothings set off with an air of solemnity, as the result of very deep thought and sage reflection. Of this kind, however, I shall produce a specimen, which, in confirmation of a remark made in the preceding paragraph, shall be taken from a justly celebrated tract, of a justly celebrated pen : ‘ Tis agreed says Swift, ‘ that in all governments there is an absolute and unlimited power, which naturally and originally seems to be placed in the whole body, wherever the executive part of it lies. This holds in the body natural ; for wherever we place the beginning of motion, whether from the head or the heart, or the animal spirits in general, the body moves and acts by a consent of all its parts ‡.’ The first sentence of this passage contains one of the most hackneyed maxims of the writers on politics ; a maxim, however, of which it will be more difficult than is commonly imagined, to discover, I say, not the justness, but the sense. The illustration from the natural body, contained in the second sentence, is indeed more glaringly nonsensical. What it is that constitutes this consent of all the parts of the body, which must be obtained previously to every motion, is, I will take upon me to affirm, utterly inconceivable. Yet the whole of the paragraph from which this quotation is taken, hath such a speciousness in it, that it is a hundred to one, even a judicious reader will not, on the first perusal, be sensible of the defect.

“ The last species of nonsense to be exemplified I shall denominate the *marvellous*. It is the characteristic of this kind, that it astonishes and even confounds by the boldness of the affirmations, which always appear

* Job xxxiii. 2.

† Dunciad.

‡ Disc. of the Contests and Discussions in Athens and Rome, first sentence.

appear flatly to contradict the plainest dictates of common sense, and thus to involve a manifest absurdity. I know no sort of authors that so frequently abounds in this manner, as some artists, who have attempted to philosophise on the principles of their art. I shall give an example from the English translation of a French book*, as there is no example which I can remember at present in any book written originally in our own language: 'Nature,' says this writer, 'in herself is unseemly, and he who copies her servilely, and without artifice, will always produce something poor, and of a mean taste. What is called load in colours and lights, can only proceed from a profound knowledge in the value of colours, and from an admirable industry, which makes the painted objects appear more true, if I may say so, than the real ones.' In this sense it may be asserted, that in Rubens' pieces, Art is above Nature, and Nature only a copy of that great master's works.' What a strange subversion, or inversion, if you will, of all the most obvious, and hitherto undisputed truths. Not satisfied with affirming the unseemliness of every production of Nature, whom this philosopher hath discovered to be an arrant bungler, and the immense superiority of human Art, whose humble scholar dame Nature might be proud to be accounted, he riseth to asseverations, which shock all our notions, and utterly defy the powers of apprehension. Painting is found to be the original; or rather Rubens' pictures are the original, and Nature is the copy: and indeed very consequentially, the former is represented as the standard by which the beauty and perfections of the latter are to be estimated. Nor do the qualifying phrases, *if I may say so*, and *in this sense it may be asserted*, make here the smallest odds. For as this sublime critic has nowhere hinted what sense it is which he denominates *this sense*, so I believe no reader will be able to conjecture, what the author *might have said*, and not absurdly said, to the same effect. The misfortune is, that when the expression is stripped of the absurd meaning, there remains nothing but balderdash, a jumble of bold words without meaning. Specimens of the same kind are sometimes also to be met with in the poets.

Of these our author quotes two from Dryden, and might have cited a third of equal absurdity, in Pope's epitaph on Sir Godfrey Kneller.

This writer's enquiry into the cause, why nonsense so often escapes being detected both by the writer and reader is curious and philosophical; indeed too much so to prove entertaining to the generality of readers; the expediency of such an investigation, however, is obvious from the introductory paragraph.

"Before quitting † the subject of perspicuity, says he, it will not be amiss to inquire into the cause of this strange phenomenon; that even

* De Piles' Principles of Painting.

† This mode of expression is not quite idiomatical, if indeed it be strictly grammatical. Rev.

even a man of discernment should write without meaning, and not be sensible that he hath no meaning; and that judicious people should read what hath been written in this way, and not discover the defect. Both are surprising, but the first much more than the last. A certain remissness will at times seize the most attentive reader; whereas an author of discernment is supposed to have carefully digested all that he writes. It is reported of Lopez de Vega, a famous Spanish poet, that the Bishop of Beller being in Spain, asked him to explain one of his sonnets, which he said he had often read, but never understood. Lopez took up the sonnet, and after reading it over and over several times, frankly acknowledged that he did not understand it himself; a discovery which the poet probably never made before."

In reply to the objections that may be made in favour of obscurity in particular cases, our author observes, that

"Delicacy often requires that certain sentiments be rather insinuated than expressed; in other words, that they be not directly spoken, but that sufficient ground be given to infer them from what is spoken. Such sentiments are, though improperly, considered as obscurely expressed, for this special reason, that it is not by the first operation of the intellect, an apprehension of the meaning of what is said, but by a second operation, a reflection on what is implied or presupposed, that they are discovered; in which double operation of the mind, there is a faint resemblance to what happens in the case of real obscurity. But in the case of which I am treating, it is the thought more than the expression that serves for a veil to the sentiment suggested. If therefore in such instances there may be said to be obscurity, it is an obscurity which is totally distinct from obscurity of language.

"That this matter may be better understood, we must carefully distinguish between the thought expressed, and the thought hinted. The latter may be affirmed to be obscure, because it is not expressed, but hinted; whereas the former, with which alone perspicuity of style is concerned, must always be expressed with clearness, otherwise the sentiment will never be considered as either beautiful or delicate*. I shall illustrate this by examples.

"No subject requires to be treated more delicately than praise, especially when it is given to a person present. Flattery is so nauseous to a liberal spirit, that even when praise is merited, it is disagreeable at least to unconcerned hearers, if it appear in a garb which adulation commonly assumes. For this reason, an encomium or compliment never succeeds so well as when it is indirect. It then appears to escape the speaker unawares, at a time that he seems to have no intention to commend. Of this kind the following story will serve as an example:

* A gentleman who had an employment bestowed on him, without so

much

* This will serve to explain what Bouhours, a celebrated French critic, and a great advocate for perspicuity, hath advanced on this subject, 'Soyez-vous qui rien n'est plus opposé à la véritable délicatesse que d'exprimer trop les choses, et que le grand art, consiste à ne pas tout dire sur certains sujets; à glisser dessus plutôt que d'y appuyer; en un mot, à en laisser penser aux autres plus que l'on n'en dit.'—Manière de bien penser, &c.

' much as being known to his benefactor, waited upon the great man who was so generous, and was beginning to say, he was infinitely obliged—*Not at all*, says the patron, turning from him to another: *Had I known a more discerning man in England, he should not have had it **' Here the apparent intention of the minister was only to excuse the person on whom the favour had been conferred, the trouble of making an acknowledgment, by assuring him that it had not been given from personal attachment or partiality. But whilst he appears intending only to say this, he says what implies the greatest praise, and, as it were, accidentally betrays the high opinion he entertained of the other's merit. If he had said directly, 'You are the most deserving man that I know in England,' the answer, though implying no more than what he did say, would have been not only indelicate but intolerable. On so slight a turn in the expression it frequently depends, whether the same sentiment shall appear delicate or gross, complimentary or affronting.

" Sometimes praise is very successfully and very delicately conveyed under an appearance of chagrin. This constitutes the merit of that celebrated thought of Boileau: 'To imagine in such a warlike age, which abounds in Achillees, that we can write verses as easily as they take towns †!' The poet seems only venting his complaints against the unreasonable expectations of some persons, and at the same time discovers, as by chance, the highest admiration of his monarch and the heroes who served him, by suggesting the incredible rapidity of the success with which their arms were crowned.

" Sometimes also commendation will be couched with great delicacy under an air of reproach. An example of this I shall give from the paper lately quoted: 'My Lord, said the Duke of B——m, after his libertine way, to the earl of O——y, *you will certainly be damn'd*. 'How, my Lord, said the earl, with some warmth. *Nay*, replied the duke, *there's no help for it, for it is positively said, Cursed is he of whom all men speak well ‡*.' A still stronger example in this way we have from the Drapier, who, speaking to Lord Molesworth of the seditious expressions of which he had himself been accused, says, 'I have witnesses ready to depose, that your Lordship hath said and writ fifty times worse, and what is still an aggravation, with infinitely more wit and learning, and stronger arguments: So that as politics run, I do not know a person of more exceptionable principles than yourself: And if ever I shall be discovered, I think you will be bound in honour to pay my fine and support me in prison, or else I may chance to inform against you by way of reprisal §.'

" I shall produce one other instance from the same hand, of an indirect, but successful manner of praising, by seeming to invert the course of the obligation, and to represent the person obliging as the person obliged. Swift, in a letter to the Archbishop of Dublin, speaking of Mr. Harley, then Lord High Treasurer, afterwards earl of Oxford;

* Tatler, No. 17.

† Et dans ce tems guerrier et second en Achilles

Croit que l'on fait les vers, comme l'on prend les villes.

‡ Tatler, No. 17.

§ Drapier's Let. 5.

ford, by whose means the Irish clergy had obtained from the queen, the grant of the first fruits and tenths, says, 'I told him, that for my part, I thought he was obliged to the clergy of Ireland, for giving him an occasion of gratifying the pleasure he took in doing good to the church*.'

Our author also justly observes on this head, that *delicacy* requires indirectness of manner no less in censure than praise; of which he gives examples; closing his remarks on this subject with the discussion of the question, "Whether there may not be an excess of perspicuity?"

"It hath been said, says he, that too much of it has a tendency to cloy the reader, and, as it gives no play to the rational and active powers of the mind, will soon grow irksome through excess of facility. In this manner some able critics have expressed themselves on this point, who will be found not to differ in sentiment, but only in expression from the principles above laid down. The objection arises manifestly from the confounding of two objects, the common and the clear, and thence very naturally their contraries, the new and the dark, that are widely different. If you entertain your reader solely or chiefly with thoughts that are either trite or obvious, you cannot fail soon to tire him. You introduce few or no new sentiments into his mind, you give him little or no information, and consequently afford neither exercise to his reason, nor entertainment to his fancy. In what we read, and what we hear, we always seek for something in one respect or other new, which we did not know, or at least attend to before. The less we find of this, the sooner we are tired. Such a trifling minuteness, therefore, in narration, description, or argument, as an ordinary apprehension would render superfluous, is apt quickly to disgust us. The reason is, not because any thing is said too perspicuously, but because many things are said which ought not to be said at all. Nay, if those very things had been expressed obscurely (and the most obvious things may be expressed obscurely) the fault would have been much greater; because it would have required a good deal of attention to discover what, after we had discovered it, we should perceive not to be of sufficient value for requiting our pains. To an author of this kind, we should be apt to apply the character which Bassanio in the play gives of Gratiano's conversation: 'He speaks an infinite deal of nothing. His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you have them, they are not worth the search,†' It is therefore simplicity in the thought, and not perspicuity in the language, which is the fault of such performances. There is as little hazard that a piece shall be faulty in this respect, as that a mirror shall be too faithful in reflecting the images of objects, or that the glasses of a telescope shall be too transparent.

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" At

* Swift's Let. 10.

† Shakespeare's Merchant of Venice.

"At the same time, it is not to be dissembled that, with inattentive readers, a pretty numerous class, darkness frequently passes for depth. To be perspicuous, on the contrary, and to be superficial, are regarded by them as synonymous. But it is not surely to their absurd notions that our language ought to be adapted.

"It is proper, however, before I dismiss this subject, to observe, that every kind of style doth not admit an equal degree of perspicuity. In the ode, for instance, it is difficult, sometimes perhaps impossible, to reconcile the utmost perspicuity with that force and vivacity which the species of composition requires. But even in this case, though we may justly say, that the genius of the performance renders obscurity to a certain degree excusable, nothing can ever constitute it an excellence. Nay, it may still be affirmed with truth, that the more a writer can reconcile this quality of perspicuity with that which is the distinguishing excellence of the species of composition, his success will be the greater."

We shall give the contents of the third book, and take our leave of this excellent *Essay on Criticism*, in the appendix to the present volume of our Review.

K.

The Original Works of Dr. William King. Continued from page 367, and concluded.

In the year 1701, we are told, Dr. King was recalled to the busy scenes of his life; engaging, as a civilian, in the cause of his friend, James, the third Earl of Anglesea, who had married Lady Catharine Darnley, natural daughter to King James II. and was divorced from her by bill in parliament the same year. But,

"Notwithstanding the reputation acquired by Dr. King in the progress of lord Anglesea's cause, a cause which demonstrated his shining abilities; it must be acknowledged, he never afterwards attained any striking eminence in a profession where constant assiduity and a long course of years are requisites for the acquisition of fame. Captivated by the muses, he neglected business, and, by degrees, as is natural to such tempers, began to dread and abhor it. Heedless of those necessary supplies which a due attention would actually have brought to his finances, they were so much impaired by his neglect, and by the gay course of life which he led, that he gladly accepted the offer of preferment in Ireland; a sure sign that his *practice* was not then very considerable, as he is perhaps the only civilian that ever went to reside in Ireland after having once having experienced the emoluments of a settlement in Doctors Commons.

"Dr. King was now, viz. in the year 1702, in a new scene of action. He was judge of the high court of admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Birmingham's Tower. The latter, indeed, was rather a matter of honour than of profit; the salary being at that time but ten pounds a year, though afterwards

terwards advanced to four hundred. He had likewise the happiness of being appointed vicar general to the lord primate, Dr. Narcissus Marsh.

"With these honours he was well received and countenanced by persons of the highest rank, and might have made his fortune if the change of climate could have wrought a change in his disposition. But so far was he from forming any design to heap up riches, or of treasuring up any of that money which was now in a manner thrown into his lap, that he returned to England with no other treasure than a few merry poems and humorous essays."

On his re-settlement in London, he employed himself, after giving the public those satirical essays on philosophical puerilities before-mentioned, in finishing his poem on the art of love, in imitation of Ovid, *de Arte Amandi*.

"In 1709, he also published his most ingenious poem, 'The Art of Cookery, in imitation of Horace's Art of Poetry; with some Letters to Dr. Lister and others, occasioned principally by the Title of a Book published by the Doctor, being the works of Apicius Cælius,* concerning the Soups and Sauces of the Ancients. With an Extract of the greatest Curiosities contained in that Book.†' Among the letters, is one upon the *dentiscalps*, or tooth-picks, of the Ancients.‡ Another contains a fine imitation of Horace, Book I. Ep. V. being his Invitation of Torquatus to supper.§—And a third contains remarks upon 'The Lawyer's Fortune, or Love in a Hollow Tree,' a Comedy by Lord Grimston.**"

Our author was afterwards employed in the *Examiner*; undertaking a defence of Dr. Sacheverel, and engaging in a number of political publications to serve the purposes of his patrons.

"Towards the close of the year 1711, his fortunes began to reassume a favourable aspect; and he was recommended by his firm friend Dr. Swift to an office under the government. 'I have settled Dr. King, says that great writer ††, in the Gazette; it will be worth two hundred pounds a year to him. To-morrow I am to carry him to dine with the Secretary.' And in another letter †††, he tells the archbishop of Dublin, 'I have got poor Dr. King, who was some time in Ireland, to be Gazetteer; which will be worth two hundred and fifty pounds per annum *** to him, if he be diligent and sober, for which I am engaged. I mention this, because I think he was under your grace's protection in Ireland.' From what Swift tells the archbishop, and a hint which he has in another place dropt, it should seem that our Author's finances were in such a state as to render the salary of Gazetteer no contemptible object to him. 'Patrick is gone,

Y y 2

' says

* "De Oposiis five Condimentis, five Arte Coquinaria, Libri Decem. Amstelod. 1709."

† Vol. III. p. 41.

‡ P. 47,

§ P. 52.

** P. 65.

†† Journal to Stella, Dec. 31, 1711.

†† Jan. 8, 1711-12.

*** It was worth three hundred pounds a year to his predecessor, Mr. Steele; and was much more considerably augmented in favour of Mr. Ford, who succeeded Dr. King. See p. xxiv.

' says Dr. Swift, to the burial of an Irish footman, who was Dr. King's servant; he died of a consumption, a fit death for a poor starving Wit's footman *.'

This office, however, though bestowed on the doctor with the best grace in the world, and attended with little trouble, he soon relinquished as too laborious; giving himself up to literary amusements, and, as it is said, to the too liberal indulgence of the bottle. It is really lamentable to find a spirit of industry and oeconomy hardly ever connected with the talents of wit and genius: so true and so trite is the observation of Lady Luxborough to Shenstone, when reproaching him in a friendly way, for want of oeconomy, she says, "You may be a good speculative oeconomist for what I know; but I never met with a practical one in a soul where generosity and benevolence had a place, or to which a bright genius was joined."

"On quitting the employment of *Gazetteer*, our author retired to the house of a friend, in the garden-grounds between Lambeth and Vauxhall; where he enjoyed himself principally in his library; or, amidst select parties, in a sometimes too liberal indulgence of the bottle †. He still continued, however, to visit his friends in the metropolis, particularly his relation the earl of Clarendon, who resided in Somerset-house.

"A little incident, occasioned by the surrender of Dunkirk into the hands of the British troops under Brigadier Hill, July 7, 1712, is said to have pleased the Doctor highly; who was at that time a perfect valetudinarian, and naturally out of the common road in his taste for pleasure. Hearing that his Grace of Canterbury (Dr. Tenison) was not pleased with the general rejoicings occasioned by that important event, and that he had ordered his gates to be shut; Dr. King determined to diffuse hilarity around him, invited the watermen and his poor neighbours of Lambeth in general to partake of some barrels of ale, at a house near his little cot; where the good-natured Doctor dispensed his favours with an equal hand in honour of his Queen and Country; and the numerous company assembled on this occasion returned to their respective homes, neither mad, drunk, nor disappointed.

"We have two publications of Dr. King, in the course of this year, besides his '*Rufinus*' already mentioned. One was, '*Britain's Palladium*'; or Lord Bolingbroke's *Welcome from France*.' This was published Sept. 13, 1712.

"The other piece was intitled, '*Useful Miscellanies, Part I. 1712*.' He seems to have intended a continuation, if his life had been prolonged. But this was the last production he lived to publish.

"As autumn advanced, the Doctor drooped insensibly, and then neither cared to see, or to be seen, by any one: and, winter drawing on, he shut himself up entirely from his nearest friends; and would

not

* Journal to Stella, Dec. 19, 1711.

† Mr. Pope, in that remarkable letter to Lord Burlington which describes his journey with Lintot, puts this singular character of Dr. King into the mouth of the bookseller: 'I remember Dr. King could write verses in a tavern, three hours after he could not speak.'

not so much as see his noble relation, till his lordship, hearing of his weak condition, sent his sister to fetch him in a chair to a lodging he had provided for him opposite Somerset-house in the Strand, where, next day, about noon, being Christmas-day, 1712, he yielded up his breath, with the patience and resignation of a Philosopher, and with the true devotion of a Christian Hero: but would not be persuaded to go to rest the night before, or even to lie down, till he had made such a will as he thought was agreeable to the inclinations of Lord Clarendon. After his death, this noble Lord took care of his funeral; and had him decently interred in the North Cloysters of Westminster-abbey."

Of our author's character, both as a man and a writer, we have the following sketch.

"In his morals, he was religious and strictly virtuous. He was a man of eminent learning, and singular piety, strictly conscientious in all his dealings, and zealous for the cause rather than the appearance of religion. His chief pleasure consisted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, provided they were such as tallied with his humour (for few people pleased him in conversation). His discourse was cheerful, and his wit pleasant and entertaining. His philosophy and good sense prevailed over his natural temper, which was sullen, morose, and peevish; but he was of a timorous disposition, and the least slight or neglect would throw him into a melancholy state of despondency. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity, and tears would fall from him on the smallest occasion *."

"To

* If men of genius were not extraordinary, and frequently inconsistent characters, we should be apt to question the propriety of this delineation of Dr. King's. That good-natured men, having the misfortune of too playful an imagination, and too nice a sense of propriety, have been remarkable for saying and writing ill-natured things, is no novelty. The poetical Earl of Dorset was stigmatised as

"The best good-natur'd man, with the worst-natur'd muse."

And even the late Charles Churchill was by most people thought good-natured: A man's philosophy and good sense also, might, as we are told of Socrates, get the better of his natural bad temper in many cases; but how a man of a sullen, morose, and peevish disposition, could be made up of tenderness and pity, is not easily reconcilable to the common use of terms.—To illustrate the character of this writer farther, the editor closes his additional observations at the end of his third volume, with the following parallel:

"In the progress of these volumes through the press, the editor could not but frequently remark a striking similarity between Dr. King and the author of the 'Epistles to Lorenzo;' Dr. King's most striking characteristics were, an inexhaustible fund of real wit, and an irony most severely poignant; talents which Dr. Kenrick possesses in perfection. The former was properly a *bon vivant*, and had a heart so exquisitely convivial, that he was the delight of all with whom he associated: in this point of view, the comparison will scarcely be disputed. And even their poetry is not unlike. Our author, in his 'Art of Love,' like the writer of the 'Epistles,' wished rather, perhaps, to attach his readers by the power of his philosophy, than by the sweetness of his poetry. Yet that many instances might be produced, where the sense
of

"To conclude. He was a civilian, exquisitely well read; a skilful judge; among the learned, an universal scholar and able critic; expert in most languages and sciences; in poetry, an English Ovid. In conversation, he was entertaining, without levity or spleen. As an author, his character has been thus concisely summed up :

- Read here, in softest sounds, the keenest satire ;
- A pen dipt deep in gall, a heart good-nature ;
- An English Ovid from his birth he seems,
- Inspir'd alike with strong poetic dreams :
- The Roman rants of heroes, gods, and Jove ;
- The Briton purely paints the Art of Love.

"But our author has described himself in the following verses found in his pocket-book at his death, being then fresh written with a lead pencil :

- I sing the various chances of the world,
- Through which men are by fate or fortune hurl'd ;
- 'Tis by no scheme or method that I go,
- But paint in verse my notions as they flow :
- With heat the wanton images pursue ;
- Fond of the old, yet still creating new.
- Fancy myself in some secure retreat ;
- Resolve to be content, and so be great !

S.

of both must be allowed to be happily adorned with the most judicious choice of *rhyme*, the slightest inspection of the 'Orpheus and Eurydice' of the one, or the 'Moral Epistles' of the other, will plainly testify. In their lighter essays, their manner is still more congenial : the same conciseness, the same epigrammatic turn, is evidently conspicuous. And, to heighten the similarity, if Dr. King ventured boldly to enter the lists with Dr. Bentley, Dr. Kenrick hath, not less daringly, waged literary war with a modern Aristarchus, the justly celebrated author of the Rambler."

How far this parallel be just, we shall not take upon us to say ; but if the following sketch, of the author of the epistles, by himself, bear any likeness, there are certainly some traits in his disposition and character not unlike those of Dr. King.

Lorenzo, feelingly I speak
Of failings, where myself am weak ;
To whom adversity severe
Hath sold experience much too dear.
Hard-hearted prudence far from me,
And narrow-soul'd frugality :
Mine the involuntary sigh,
The open ear, the watery eye,
The sanguine hopes, the fruitless fears,
Yet unobdurd by sense or years.

Philosophical

Philosophical Transactions. Vol. LXV. Part II. for the Year 1775. Continued from p. 271, and concluded.

We presume to have given sufficient hints in our last article on this subject, to put it beyond a doubt, that the air, or atmosphere, is not sufficiently dense and heavy to possess the degree of heat, which it nevertheless is capable of communicating from one solid to another. The observation of Dr. Blagdon, therefore, in the first part of the volume, is inaccurately expressed. Speaking of the bodies in the heated room, he says, "All the pieces of metal there, even our watch-chains, felt so hot, that we could scarcely bear to touch them for a moment: whilst the air, from which the metal had derived all its heat, was only unpleasant." Again he calls this degree of heat possessed by the metals, the *real heat of the air*; confessing, at the same time, that the air communicated its heat so slowly, that the thermometers brought with him into the room, did not in twenty minutes acquire that heat by several degrees. Yet surely, if such heat was the *real heat of the air*, they might be reasonably expected to have acquired it sooner. But the truth is, as before observed, the degree of heat was that only of the surrounding solids of equal tenacity and density; the air being only the medium of communication. Indeed all the experiments recorded in the Philosophical Transactions on this subject, appear to confirm it. Dr. Dobson observes, Art. XLV. that "such bodies as are weak conductors of fire from air, may be placed in air, without receiving the heat of this medium."—If, instead of saying *conductors of fire*, he had said *retainers of heat*, or *conductors of fire* from ignited or heated solids, he would have been nearer the truth; and the experiments he enumerates would have been more plausibly accounted for.

"There would then be little wonder why the *albumen ovi* remains fluid in air heated to 224° . Hence likewise the frog, the lizard, the camelion, &c. retain their natural temperature, and feel cold to the touch, though perpetually surrounded with air hotter than their own bodies. Hence also, the human body keeps nearly its own temperature, in a stove heated to 224° : or may even pass without injury into air heated to a much greater degree, according to the observations of Du Hamel and Tillett, published in the Memoirs of the Academy of Sciences*. Hence, on the other hand, the bees wax melted from the mere contact of the air in experiment VIII; and in experiment VI, the *albumen ovi* was coagulated on the intervention of another body, which is a strong conductor of fire or retainer of heat."

That the experiments of the Drs. Fordyce and Blagdon, respecting the possibility of an animal's supporting life in air, which

* Memoires pour 1761.

which would communicate to and from metallic bodies a much greater degree of heat than it ever could do to the bodies of living animals, they are undoubtedly conclusive so far as they serve to explode the experiments of Boerhaave. They may also serve to explode, in some degree, the opinion of those, who conceive the heat of the animal body *merely* owing to the friction of the blood against the sides of the blood-vessels, in circulation: because in such case, it were reasonable to expect, that in proportion to the acceleration of the pulse, such heat would be increased; which is not found to be the case.*

We do not conceive, however, that these experiments tend to what is confessedly their principal use; viz. to explode the long approved doctrine that all heat is the effect of attrition or fermentation. For, though it may be true, as Dr. Blagdon observes, that no theory which the mechanical or chemical physicians have *as yet devised*, is sufficient to explain the powers of producing or destroying heat in all cases and circumstances, this is no good reason why such theory, which will hold good in so many cases, should be rejected till we are furnished with a better. For we can by no means admit of his unphilosophical expedient of recurring to occult causes, by telling us it is "a power of such a nature, that it can only be referred to the principle of *life*, and probably exercised only in those parts of our bodies in which *life* seems peculiarly to reside." We would almost as soon adopt the term in *morals*, and, after the rakehell cant of profligates, call debauchery seeing *life*, as adopt it in *physics*, as an immechanical principle of generating heat or cold, as the situation of the animal might require it. The ingenious Mr. John Hunter has, it seems, carried his investigation of this principle into the vegetable world; pretending that vegetables as well as animals, while *alive*, have the power of producing or generating heat. Had he said of generating cold too in certain circumstances, he would have been equally in the right: for, as he justly observes, "it is in both only a power of opposition and resistance, it is not found to exert itself spontaneously and unprovoked; but must always be excited by the energy of some external frigorific agent." But where is the wonder of all this? Does not every body, or systematic combination of bodies tend to the preservation of its present state, whether of rest or motion, heat or cold, unless affected by some external agent? What should make it do otherwise?

"This power of generating heat [or rather, according to him, of *resisting cold*] in animals, does not depend on the motion of the blood,

as

* Unless, indeed, we adopt the new doctrine laid down in the late Dr. Goldsmith's Survey of Experimental Philosophy; in which we are told, that friction is not increased by celerity of motion. *Rev.*

as some have supposed, because it belongs to animals who have no circulation; besides the nose of a dog, which is nearly always of the same heat in all temperatures of the air, is well supplied with blood: nor can it be said to depend upon the nervous system, for it is found in animals that have neither brain nor nerves. It is then most probable, that it depends on some other principle peculiar to both, and which is one of the properties of life; which can, and does, act independently of circulation, sensation, and volition; viz. that power which preserves and regulates the internal machine, and which appears to be common to animals and vegetables. This principle is in the most perfect state when the body is in health, and in many deviations from that state, we find that its action is extremely uncertain and irregular; sometimes rising higher than the standard, and at other times falling much below it.

All this, however, is saying but little. The *principle of life* is in its most *perfect state* when the animal or vegetable is in *health*.—Doubtless; for when it is *best in health* it is most *perfectly alive*.

Again, when he tells us of a dormouse and a toad, which he endeavoured to freeze to death, he says, “while the vigour of life lasted, they defied the approach of the cold”—“their motions became less violent by the sinking of the vital powers.” Of the *dormouse*, that “it *died* and became *stiff*.”—Of the *toad*, that “it did *not die*, and therefore was *not frozen*.” But would it not be equally proper to say, “it was *not frozen*, and therefore did *not die*?”—There can be little doubt, had the cold been sufficiently increased, that either the animal would have been frozen and died, or would have died and been frozen: the difference is merely verbal. What Mr. Hunter advances on the same subject, respecting imperfect animals and vegetables, amounts to the same thing, and is easily accounted for. The life, both of animals and vegetables, consists in a system of motion, which, while it is preserved, possesses the property of heat or cold of a certain temperature, peculiar to their kind. It is natural, it is mechanical, for such a system to resist or oppose every external agent, tending to disturb or diversify its mode of existence; whether by increasing or diminishing the velocity of its motion, *i. e.* tending to make it either hotter or colder. And though this property may not be justly attributed either to circulation, sensation, or volition, it may be justly imputed to them all, or to something similar; to which, if these philosophers are determined to give the name of *Life*, they may; but there appears to us no new discovery in the thing, whatever novelty there may be in the expression.

K.

*Garrick's Looking Glass : Or, The Art of rising on the Stage. A Poem, in three Cantos ; decorated with Dramatic Characters. By the Author of * * * * *. 4to 2s. 6d, Evans.*

Poems read without a name
We justly praise, or justly blame.

SWIFT.

By his adopting of this motto, our author of the five stars appears to think the knowledge of his name would be no recommendation to his poem. Or, perhaps, he might have other reasons for concealing it ; especially if he be in any shape connected with the stage.—Be this as it may, he certainly discovers an ease and facility in versification, that speak him no novice. And yet he is as evidently a very young writer, or a very careless one ; his thoughts and numbers running as loosely as if he had penned the whole fifteen hundred lines *flans pede in uno*. Not but that there is displayed some poetical invention, in what may be called the *machinery* of the piece ; the writer having employed *Hermes*, the muses, the graces, together with the ghosts of departed poets, as well as of the dramatic characters they drew, in the business of the composition.

Of the didactic merit of this production, our readers may form some idea from the following extract from Garrick's instructions to his pupils, the players.—After recommending to them a “ well-sized *Looking-Glass*,” and expatiating on its general use, he proceeds,

“ The *glass* may teach to bow and kneel,
But *heaven* alone can make you *feel* :
From that fair fount, the truth must flow,
Yet, art can make a shift you know ;
I've found it frequently supply
The want of sensibility.
But then, 'twill take up all your leisure,
Ere you can make such toil a pleasure ;
For where dame Nature is unkind,
And scarcely half makes up the mind,
While Fortune, like a senny jade,
Tosses that mind upon our trade,
It follows, as a clear effect,
That notwithstanding such neglect,
If Nature will not do her part,
The business must be done by *Art*.
In stage-affairs, as in a watch,
There's many a wheel, and many a catch,
In both the mechanism's fine,
Your lookers-on can ne'er divine,
What a mere juggle 'tis to play,
And yet this juggle *does*, I say.
Who only views the watch's face,
Conceive not what's within the case ;

Enough

Enough for them, if truth it tell,
And bids *SUE* roast the mutton well,
The fine machinery they miss;
As 'tis in that, so 'tis in this.
I would not have you then despair,
Tho' Nature should her blessings spare,
Tho' some of you should feel no more,
Than *DUNSTON*'s giants o'er church door;
Sheer art may move a man about,
And who's to find the secret out:
'Take heed, 'twill seem all skill and knowledge,
Might pose the fellow of a college.
Have you not seen, in *LEAR*, and *FOOL*,
(Where players often rave by rule)
The calling out—a mouse, a mouse,
Has fairly *taken in* the house.
If well the changeling throws his hat,
Make sure of your applause for that:
One minute makes a start at most,
But, if on entrance of a ghost,
You stamp but loud enough, and fix,
Instead of one, you may take six:
'Twere well indeed, if, when it's come,
With dext'rous dath of hand, or thumb,
You caus'd the hair, to stand an end;
As that would much the horror mend:
When *HAMLET*'s phantom you pursue,
Gaze, as if every lamp burnt blue:
But when its errand you would know,
Take care to stagger as you go:
Then, as it waves you, not to vex it,
Let the sword tremble in your exit.
To make King *RICHARD*, there's a knack;
Be perfect in the leg and back;
The eye-brow should be broad and dark,
And give to murder every mark;
His fell complottings and designs
Should startle in the face's lines:
Give him the dark assassin's airs,
And catch the audience unawares.
Much, much, dear folks, depends on dress:
The seemly ruff of royal *BESS*,
The flourish, when she gives the blow,
The royal train, and furbelow,
The thundering boast of blustering *PIERRE*,
The straw-made crown of crazy *LEAR*,
OTHELLO's face, *OPHELIA*'s willow,
And *DESDEMONA*'s strangling pillow:

Your hose, ye fair, when boys you play,
 White chins, when age is in decay,
 Fat FALSTAFF's shield, and mountain belly,
 Are half the battle let me tell ye :
 If once the galleries give the hand,
 A fig for those that understand,
 The men of taste, you know, are rare,
 The boxes seldom heed the player :
 Mind not the critic's *hifs* at flaws,
 'Tis buried in the fool's applause.
 Is genius wanting ?——trust to trick,
 'Twill prove the actor's walking-stick :
 There are who use it every year ;
 Tho' none of my good people here.
 But where true taste is given, escape
 That which will make you play the ape :
 Where there is genius——in such cases,
 The passions know their proper places ;
 Just where they ought, behold them rise,
 Or flow in tears, or heave in sighs :
 They animate the brightest jest,
 And mighty nature stands confest :
 What, therefore, I remark'd at first,
 Was putting matters at the worst ;
 As providence bestow'd the power,
 I ne'er could bear *finesse* an hour :
 My ARCHER is your comic sample,
 And LEAR affords a grave example.
 Of other points there are a few
 That I will now reveal to you.
 And first, it would not be amiss,
 But here and there prevent a *hifs*,
 If some of you would condescend
 A certain *careless* air to mend ;
 'Tis villainous to search the pit,
 To find where your admirers sit.
 Nor is it right, to stare on *high*,
 Intrigueing with the gallery :
 Or to the boxes, give your eyes,
 While on the stage a lady sighs :
 Believe me, there is much to *play*,
 Ev'n when you have no more to *say* :
 Some, at the close of every speech,
 Will, faucy, turn upon their breech ;
 Dear ladies, pray forgive the word,
 But, faith, the custom's more absurd ;
 Never conclude your business past,
 Till act the fifth, and line the last.
 Oft have I been, the friend in danger,
 When him I lov'd, stood, like a stranger ;

And

And tho' next scene I was to die,
By draught, or dart, or sympathy:
(For broken hearts with us, are common
I've often crack'd a cord for woman)
The fellow, was so lost to feeling,
I might as well have hugg'd the cieling *;
One of his hands, indeed, was near
To take my tributary tear;
While other members, making love
Were set, to trap the nymphs above."

We must refer those, whose curiosity is excited by the above extract to a further acquaintance with this production, to the printed poem; with the whole of which a poetical reader will be tolerably well pleased; although a discerning one will wish so poetical a writer had a better subject, on which to employ his muse.

K.

Travels in Greece: Or, an Account of a Tour, made at the Expense of the Society of Dilettanti. By Richard Chandler, D.D. Fellow of Magdalen College, and of the Society of Antiquaries. 4to. 16s. boards. Cadell.

This volume may be regarded as the necessary sequel to the learned and ingenious author's travels in Asia Minor; of which we gave some account in our Review for May 1775.—As it is impossible, however, to gratify the curious with any abstract or extract, we can make from so classical and multifarious a publication, we shall confine ourselves, in the present article, to a few citations, respecting the modern history and present state of that famous region; in which the arts were once carried to a pitch of perfection, almost as difficult to be credited as successfully imitated. To begin with its most celebrated city, Athens; of which our traveller observes, that after its revival and suffering under a multiplicity of hostile events from the thirteenth to the fifteenth century, it was in a manner again forgotten.

"So lately, says he, as about the middle of the sixteenth century, the city was commonly believed to have been utterly destroyed, and not to exist, except a few huts of poor fishermen, Crusius, a learned and

* An odd image this! How the deuce could he hug the cieling?—This cieling is certainly brought in merely for the sake of the rhyme. Indeed, our careless poet seems frequently to think, as Butler has it,
One line for sense and one for rhyme
Is quite sufficient at a time.

A very little trouble would have made these lines run sufficiently in rhyme, and with more propriety of thought, thus:

The fellow so to feeling lost,
I might as well have hugg'd a post. Rev.

inquisitive German, procured more authentic information from his Greek correspondents residing in Turkey, which he published in 1584, to awaken curiosity and to promote farther discoveries. One of these letters is from a native of Nauplia, a town near Argos in the Morca. The writer says, that he had been often at Athens, and that it still contained things worthy to be seen, some of which he enumerates, and then subjoins, 'But why do I dwell on this place? It is as the skin of an animal, which has been long dead.'

The following is a general description of its situation at present.

"Athens is placed by geographers in fifty-three degrees of longitude. Its latitude was found by Mr. Vernon, an English traveller, to be thirty-eight degrees and five minutes. It is now called (*Ἀθήναι*) *Alhini*, and is not inconsiderable, either in extent or the number of inhabitants. It enjoys a fine temperature, and a serene sky. The air is clear and wholesome, though not so delicately soft as in Ionia. The town stands beneath the Acropolis or citadel, not encompassing the rock, as formerly, but spreading into the plain, chiefly on the west and north-west. Corsairs infesting it, the avenues were secured, and in 1676 the gates were regularly shut after sun-set. It is now open again, but several of the gateways remain, and a guard of Turks patroles at midnight. Some masses of brick-work, standing separate, without the town, belonged perhaps to the ancient wall, of which other traces also appear. The houses are mostly mean and straggling; many with large areas or courts before them. In the lanes, the high walls on each side, which are commonly white-washed, reflect strongly the heat of the sun. The streets are very irregular; and antiently were neither uniform nor handsome. They have water conveyed in channels from mount Hymettus, and in the Bazar or market-place is a large fountain. The Turks have several mosques and public baths. The Greeks have convents for men and women; with many churches, in which service is regularly performed; and besides these, they have numerous oratories or chapels, some in ruins or consisting of bare walls, frequented only on the anniversaries of the saints to whom they are dedicated. A portrait of the owner on board is placed in them on that occasion, and removed when the solemnity of the day is over.

"Besides the more stable antiquities, of which an account will be given in the sequel, many detached pieces are found in the town, by the fountains, in the streets, the walls, the houses, and churches. Among these are fragments of sculpture; a marble chair or two, which probably belonged to the Gymnasia or theatres; a sun-dial at the catholicon or cathedral, inscribed with the name of the maker; and, at the archiepiscopal house close by, a very curious vessel of marble, used as a cistern to receive water, but once serving, it is likely, as a public standard or measure. Many columns occur; with some maimed statues; and pedestals, several with inscriptions, and almost buried in earth. A custom has prevailed, as at Chios, of fixing in the wall, over the gateways and doors of the houses, carved stones, most of which exhibit the funeral supper. In the courts of the houses lie many

many round stels, or pillars, once placed on the graves of the Athenians; and a great number are still to be seen applied to the same use in the Turkish burying grounds before the acropolis. These generally have concise inscriptions containing the name of the person, and of the town and tribe, to which the deceased belonged. Demetrius the Phalereon, who endeavoured to restrain sepulchral luxury, enacted, that no person should have more than one; and that the height should not exceed three cubits. Another species, which resembles our modern head-stones, is sometimes adorned with sculpture, and has an epitaph in verse. We saw a few mutilated Hermæ. These were busts on long quadrangular bases, the heads frequently of brass, invented by the Athenians. At first they were made to represent only Hermes or Mercury, and designed as guardians of the sepulchres, in which they were lodged; but afterwards the houses, streets, and porticoes of Athens were adorned with them, and rendered venerable by a multitude of portraits of illustrious men and women, of heroes and of gods: and, it is related, Hipparchus, son of Pisistratus, erected them in the demi or borough-towns, and by the road-side, inscribed with moral apophthegms in elegiac verse; thus making them vehicles of instruction.

"The acropolis, acly, or citadel, was the city of Cecrops. It is now a fortress, with a thick irregular wall, standing on the brink of precipices, and inclosing a large area, about twice as long as broad. Some portions of the antient wall may be discovered on the outside, particularly at the two extreme angles; and in many places it is patched with pieces of columns, and with marbles taken from the ruins. A considerable sum had been recently expended on the side next Aymettus, which was finished before we arrived. The scaffolding had been removed to the end towards Pentele, but money was wanting, and the workmen were withdrawn. The garrison consists of a few Turks, who reside there with their families, and are called by the Greeks *Castriani*, or the soldiers of the castle. These hollow nightly from their station above the town, to approve their vigilance. Their houses overlook the city, plain, and gulf, but the situation is as airy as pleasant, and attended with so many inconveniences, that those who are able and have the option prefer living below, when not on duty. The rock is lofty, abrupt, and inaccessible, except the front, which is toward the Piræus; and on that quarter is a mountainous ridge, within cannon-shot. It is destitute of water fit for drinking, and supplies are daily carried up in earthen jars, on horses and asses, from one of the conduits in the town.

"The acropolis furnished a very ample field to the ancient virtuosi. It was filled with monuments of Athenian glory, and exhibited an amazing display of beauty, of opulence, and of art; each contending, as it were, for the superiority. It appeared as one entire offering to the deity, surpassing in excellence, and astonishing in richness. Heliodorus, named *Periegetes*, the guide, had employed on it fifteen books. The curiosities of various kinds, with the pictures, statues, and pieces of sculpture, were so many and so remarkable, as to supply

Polemo

Polemo Periegetes with matter for four volumes; and Strabo affirms, that as many would be required in treating of other portions of Athens and of Attica. In particular, the number of statues was prodigious. Tiberius Nero, who was fond of images, plundered the acropolis, as well as Delphi and Olympia; yet Athens, and each of these places, had not fewer than three thousand remaining in the time of Pliny. Even Pausanias seems here to be distressed by the multiplicity of his subject. But this banquet, as it were, of the senses has long been withdrawn; and is now become like the tale of a vision. The spectator views with concern the marble ruins intermixed with mean flat-roofed cottages, and extant amid rubbish; the sad memorials of a nobler people; which, however, as visible from the sea, should have introduced modern Athens to more early notice. They who reported it was only a small village, must, it has been surmised, have beheld the acropolis through the wrong end of their telescopes.

“When we consider the long series of years which has elapsed and the variety of fortune, which Athens has undergone, we may wonder that any portion of the old city has escaped, and that the site still furnishes an ample fund of curious entertainment. Atticus is represented by Cicero as receiving more pleasure from the recollection of the eminent men it had produced, than from the stately edifices and exquisite works of ancient art, with which it then abounded. The traveller need not be so refined to derive satisfaction even now from seeing Athens.”

Referring the classical reader to the work itself, for the particulars respecting the ancient history and remaining antiquities, of which our author gives a curious detail; we shall dwell only on such topics as are more popular and generally entertaining. Of the religious dances of the dervishes most persons must have heard or read; Dr. Chandler, who had an opportunity of being present at a performance of that kind, gives the following account:

“The tower of the winds* is now a *Teckeh* or place of worship belonging to a college of dervishes. I was present, with my companions at a religious function, which concluded with their wonderful dance. The company was seated on goat-skins on the floor cross-legged, forming a large circle. The chief dervish, a comely man, with a grey beard and of a fine presence as usual, began the prayers, in which the rest bore a part, all prostrating themselves, and several times touching the ground with their foreheads. Of a sudden, they leaped up, threw off their outer garments, and joining hands, moved round slowly to music, shouting *Alla*, the name name of God. The instruments sounding quicker, they kept time, calling out *Alla. La illa il Alla. God. There is no other God, but God.* Other sentences were added to these as their motion increased; and the chief dervish, bursting from the ring into the middle, as in a fit of enthusiasm, and letting

* Of which an elegant delineation is given in Mr. Stuart's *Ruins of Athens*.

ting down his hair behind, began turning about, his body poised on one of his great toes as on a pivot, without changing place. He was followed by another, who spun a different way, and then by more, four or five in number. The rapidity with which they whisked round was gradually augmented, and became amazing; their long hair not touching their shoulders but flying off; and the circle still surrounding them shouting, and throwing their heads backwards and forwards; the dome re-echoing the wild and loud music and the noise, as it were, of frantic bacchanals. At length, some quitting the ring and fainting, at which time it is believed they are favoured with extatic visions, the spectacle ended. We were soon after introduced into a room furnished with skins for sofas, and entertained with pipes and coffee by the chief dervish, whom we found, with several of his performers, as cool and placid as if he had been only a looker-on."

Of the present manners of the Athenians, and particularly of their customs in regard to the fair-sex, we have the following relation.

"The liberty of the fair-sex at Athens is almost equally abridged by the Turks and Greeks. Their houses are secured with high walls, and the windows turned from the street, and latticed, or boarded up, so as to preclude all intercourse, even of the eyes. The haram, or apartment of the Turkish women, is not only impenetrable, but must not be regarded on the outside with any degree of attention. To approach them, when abroad, will give offence; and in the town, if they cannot be avoided, it is the custom to turn to the wall and stand still, without looking toward them, while they pass. This mode of carriage is good-breeding at Athens.

"The Turkish women claim an exemption from their confinement on one day only in the week, when they visit their relations, and are seen going in companies to the baths, or sitting in the burying grounds on the graves of their friends, their children, husbands, or parents. They are then enwrapped and beclothed in such a manner, it is impossible to discern whether they are young or old, handsome or ugly. Their heads, as low as the eye-brows, are covered with white linen, and also their faces beneath; the prominence of the nose and mouth giving them nearly the visages of mummies. They draw down a veil of black gauze over their eyes, the moment a man or boy comes in view. They wear short loose boots of leather, red or yellow, with a large sheet over their common garments, and appear very bulky.

"The dress of the Greek matrons is a garment of red or blue cloth, the waist very short, the long petticoat falling in folds to the ground. A thin flowing veil of muslin, with a golden rim or border, is thrown over the head and shoulders. The attire of the virgins is a long red vest, with a square cape of yellow satin hanging down behind. They walk with their hands concealed in the pocket-holes at the sides, and their faces are muffled. Sometimes they assume the Turkish garb. Neither prudence nor modesty suffers a maiden to be seen by the men before she is married. Her beauty might inflame the Turk, who can take her legally, by force, to his bed, on

a sentence of the Cadi or judge: and the Greek, if she revealed her face to him even unwillingly, would reject her as criminal and with disdain.

“ The Albanian women are inured early to hard living, labour, and the sun. Their features are injured by penury, and their complexions by the air. Their dress is coarse and simple; a shift reaching to the ankle, a thick sash about the waist, and a short loose woollen vest. Their hair is plaited in two divisions, and the ends fastened to a red silken string, which, with a tassel, is pendant to their heels, and frequently laden with pieces of silver coin of various sizes, diminishing gradually to the bottom. Among these the antiquarian may often discover medals of value. They are seen carrying water on their backs in earthen jars, with handles; washing by the fountains, or assembled by the Ilissus after rain, with the female slaves of the Mahometans and other servants; treading their linen, or beating it with a piece of heavy wood spreading it on the ground or bushes to dry, and conveying it to and fro in panniers or wicker-baskets on an ass. Their legs and feet are generally bare; and their heads hooded, as it were, with a long towel, which encircles the neck, one extremity hanging down before, and the other behind. The girls wear a red skull-cap plaited with pearls or Turkish pennies of silver perforated, and ranged like the scales of fish.

“ The Greek will sometimes admit a traveller into his gynæceum, or the apartment of his women. These within doors, are as it were uncased, and each a contrast of the figure she made when abroad. There the girl, like Theris, treading on a soft carpet, has her white and delicate feet naked; the nails tinged with red. Her trowsers, which in winter are of red cloth, and in summer of fine callico or thin gauze, descend from the hip to the ankle, hanging loosely about her limbs; the lower portion embroidered with flowers, and appearing beneath the shift, which has the sleeves wide and open, and the seams and edges curiously adorned with needle-work. Her vest is of silk, exactly fitted to the form of the bosom and the shape of the body, which it rather covers than conceals, and is shorter than the shift. The sleeves button occasionally to the hand, and are lined with red or yellow satin. A rich zone encompasses her waist, and is fastened before by clasps of silver gilded, or of gold set with precious stones. Over the vest is a robe, in summer lined with ermine, and in cold weather with fur. The head-dress is a skull-cap, red or green, with pearls; a stay under the chin, and a yellow forehead-cloth. She has bracelets of gold on her wrists: and, like Anrora, is rosy-fingered, the tips being stained. Her necklace is a string of Zechins, a species of gold coin, or of the pieces called Byzantines. At her cheeks is a lock of hair made to curl towards the face; and down her back falls a profusion of tresses, spreading over her shoulders. Much time is consumed in combing and braiding the hair after bathing, and at the greater festivals, in enriching and powdering it with small bits of silver gilded, resembling a violin in shape, and woven in at regular distances. She is painted blue round the eyes; and the insides of the sockets, with
the

the edges on which the lashes grow, are tinged with black. The Turkish ladies wear nearly the same attire, and use similar arts to heighten their natural beauty,

“ For colouring the lashes and socket of the eye, they throw incense or gum of Labdanum on some coals of fire, intercept the smoke, which ascends with a plate, and collect the foot. This I saw applied. A girl, sitting cross-legged as usual, on a sofa, and closing one of her eyes, took the two lashes between the fore-finger and thumb of her left hand, pulled them forward, and then thrusting in, at the external corner, a bodkin, which had been immersed in the foot, and extracting again, the particles before adhering to it, remained within, and were presently ranged round the organ, serving as a foil to its lustre, besides contributing, as they say, to its health, and increasing its apparent magnitude.

“ The improvement of the mind and morals is not considered as a momentous part of female education at Athens. The girls are taught to dance, to play on the Turkish guittar, and the tympanum or timbrel, and to embroider, an art in which they generally excel. A woman skilled in reading and writing, is spoken of as a prodigy of capacity and learning. The mother of Osman Aga, a Turk who frequented our house, was of this rare number, and, as he often told us, so terrible for her knowledge, that even Achmet Aga her kinsman had been seen to tremble when he received her annual visit. In common life the woman waits upon her husband, and after dressing the provisions which he purchased, eats perhaps with a female slave; the stately lord feeding alone, or in company with men.”

Of the territory of Athens and its present situation, Dr. Chandler observes,

“ The territory of Athens was antiently well peopled. The demi or boroughs were in number one hundred and seventy-four; scattered, except some constituting the city, about the country. Frequent traces of them are found; and several still exist, but mostly reduced to very inconsiderable villages. Many wells also occur on Lycabettus, at the Piræus, in the plain, and all over Attica. Some are seen in the vineyards and gardens nearly in their pristine state; a circular rim of marble about a yard high, standing on a square pavement, adorned, not inelegantly, with wreathed flutings on the outside; or plain, with mouldings at the top and bottom, the inner surface deep-worn by the friction of ropes. The bucket is a kettle, a jar, or the skin of a goat or kid distended; and close by is commonly a trough or hollow stone, into which they pour water for the cattle. The city was supplied with corn from Sicily and Africa; and the regard of the emperors and kings, its patrons, was displayed in largesses of wheat and barley to be distributed, generally in the Odæum. At present, Attica is thinly inhabited, and probably produces grain sufficient for the natives; but the edicts prohibiting exportation are continually eluded, and public distress bordering on famine ensues almost yearly.”

[To be concluded in our Appendix.]

M.
The

The Bankrupt. A Comedy, in three Acts. By Samuel Foote, Esq.
8vo. 1s. 6d. Evans, Strand.

This comedy is one of those slight sketches of character and plot, for which Mr. Foote is famous, and will well enough pass muster (to use this comedian's own phrase) as "light summer reading." Being calculated also for light *summer acting*: there is perhaps a propriety in these loose pieces, notwithstanding their flimsy texture, which would be wanting in more laboured and finished productions.

As a dramatic satire, it has merit in exposing the villainous arts of those harpies of brokers and attornies, who make a prey of the necessitous trader, and plunder both debtor and creditor. It will admit of a doubt, however, whether such characters are not too infamous and abandoned to be the proper subjects of castigation for the comic muse. Villains that merit the gallows should be more roughly handled; and villainies, that are shocking to humanity, more severely punished than by being laughed at.

It is with a bad grace also, that this comedian (to whom the public have, for his ribaldry and abuse, unanimously given the name of Aristophanes) takes upon him, in this piece, to declaim against those general calumniators, the printers of news-papers. The reprehension is, however, as just as the practices of *some* are infamous. The following is a scene between *Margin*, a news-printer, and two gentlemen, the one the father, and the other the lover, of a young lady whose reputation had been scandalously attacked in an anonymous paragraph.

Enter Sir Robert Riscouter, and Sir James Biddulph.

"*Sir Robert.* Where is this *Margin*, this impudent, rascally printer?"

Margin. Hey day! what's the matter now?"

Sir James. Curb your choler, *Sir Robert*.

Sir Robert. A pretty fellow, indeed, that every man's, and woman's reputation must be subject to the power of his poisonous pen.

Sir James. A little patience, *Sir Robert*.

Sir Robert. A land of liberty, this! I will maintain it, the tyranny exercised by that fellow, and those of his tribe, is more despotic and galling, than the most absolute monarch's in Asia.

Sir James. Well, but——

Sir Robert. Their thrones claim a right only over your persons and property, whilst this mungrel, squatting upon his joint stool, by a single line, proscribes and ruins your reputation at once.

Sir James. *Sir Robert*, let me crave——

Sir Robert. And no situation is secure from their insults, I wonder every man is not afraid to peep into a paper, as it is more than probable

bable that he may meet with a paragraph that will make him unhappy for the rest of his life.

Margin. But gentlemen, what is all this business about?

Sir Robert. About! zounds, sir, what right had you to ruin my daughter?

Margin. I? I know nothing of you nor your daughter.

Sir Robert. Sir James Biddulph, you have it, produce the paper.

Sir James. There is no occasion for that, the affair is so recent, I dare say the gentleman will remember the passage; this Sir, is the banker, the father, with whose daughter you was pleased to take those insolent freedoms this morning.

Sir Robert. And this, Sir, the amiable baronet from the west end of the town.

Margin. I recollect. Well, gentlemen, if you have brought any paragraphs to contradict the report, I am ready to insert them directly.

Sir Robert. And so, yourascal, you want us to furnish fresh food for your paper?

Margin. I do all I can to keep my scales even; the charge hangs heavy here; on the other side, you may throw in the defence, then see which will weigh down the other.

Sir Robert. Indeed, Sir James Biddulph, if he does that—

Sir James. That! can that paltry expedient atone for his crime? will the snow that is sullied recover its lustre? so tender and so delicate, Sir Robert, is the fame of a lady, that once tainted, it is tarnish'd for ever.

Sir Robert. True enough.

Margin. I could bear no ill-will to your daughter, as I know nothing about her.

Sir Robert. Indeed, Sir James, I don't see how he could.

Sir James. Is his being the instrument of another man's malice, a sufficient excuse?

Sir Robert. So far from it, that it enhances the guilt. Zounds, Sir James, you are a parliament-man, why don't you put an end to this practice?

Margin. Ay, let them attack the press, if—

Sir Robert. Have a care of that; no, no, that must not be done.

Sir James. No man, Sir Robert, honours that sacred shield of freedom more than myself.

Sir Robert. I dare say.

Sir James. But I would not have it serve to shelter these pests, who point their poisoned arrows against the peace of mankind.

Sir Robert. By no means in the world. Let them be dragged from behind it directly.

Margin. Ay, do destroy the watchful dogs that guard and cover your flocks.

Sir James. You guard, you cover!

Margin. Ay, who but us alarm the nation when bad designs are on foot?

Sir Robert. In that respect, they are very useful no doubt.

Sir James.

Sir James. Are they therefore entitled to give the alarm, when no such design is intended?

Sir Robert. By no means. A pack of factious, infamous scoundrels.

Margin. It is we that supply the defects of the laws.

Sir James. You!

Margin. By stigmatizing those offenders that they cannot reach.

Sir Robert. That indeed serves to keep the guilty in awe.

Sir James. And is a pretence for making the innocent the butts of their malice.

Sir Robert. True, true, all is fish that comes to their nets.

Sir James. Besides, their slander is scattered so generally, and with so little discretion, that the deformity of vice is destroyed.

Sir Robert. True.

Sir James. Bad men are made worse, by becoming totally callous, and even the good rendered careless, to that source of patriotism, that pride of virtue, the public opinion.

Sir Robert. And they are much in the right on't.

Margin. What, you are a courtier, I reckon? no wonder you wish the press was demolished.

Sir James. If ever that happens, to such miscreants as you 'twill be owing; nor will it surprize me, if all orders concur to give up a great public benefit, for the sake and security of private honour and peace."

These last reflections, to which the subject naturally led, are indeed as melancholy as they are just; nor will it be any wonder if while the age grows callous to reproof, some future administration should take advantage of the licentiousness of the press to deprive us of its liberty.—Yet all this, we say again, comes with a very bad grace from Mr. Foote, who has not only abused the press but the stage, as much as any man living, by the most wanton and cruel instances of personal satire. It is beside particularly ungrateful to his staunch little friend, the *doer* of a certain *Morning Chronicle*, who in behalf of his favourite Aristophanes, ungratefully abuses his best friends and benefactors; appearing determined to stick by his brother stroller in all times and circumstances, till the very dirt by which he sticks be washed off, and the *Æthiop* become fair as alabaster. Amen!

W.

A Survey of Experimental Philosophy, considered in the present State of Improvement. Illustrated with Cuts. 2 vol. 12°. Carnan and Newbery.

In an age, when the *manner*, instead of the *matter*, of literary publications, is held chiefly in estimation, it is no wonder if professed writers, of an easy and happy turn of expression, should be pressed into a service; which they never would have enlisted under as volunteers. We would wish at least, to impute, to motives

tives of self-interest rather than to those of self-sufficiency, the late Dr. Goldsmith's undertaking a Survey of Experimental Philosophy *. Not but that this ingenious writer might plead illustrious precedent in the example of Voltaire! who, after attending a week or two on the lectures of 'sGravesande at Leyden, set up for an illustrator of the whole system of Newtonian Philosophy. To do him justice also, it must be owned that, so far as the pupil had profited by the preceptor in comprehending the subject, his illustrations had infinitely the advantage of style and diction over those of most other writers. In this respect too the parallel will hold good between Dr. Goldsmith and Voltaire. We are apprehensive, likewise, it will be justly carried still farther; and that notwithstanding the propriety and perspicuity of expression, which is generally prevalent throughout the whole, the poet will be frequently found to have run away with the philosopher, and to have substituted the dazzling brilliancy of *imagination* for the clear elucidation of *fact*. While we recommend this performance, therefore, as the *best-written* and most familiar treatise, our language affords on the subject, our duty, as impartial Reviewers, compels us to point out some of those passages, in which, the author appears, from inattention or misapprehension, to have rather confused than illustrated the matter in discussion. We are the more indispensibly obliged to this, as we are told, in a prefixed advertisement, that the reader will find his account in the perusal of the work, by meeting with some things *new* and *uncommon*, not unworthy of the author, nor the attention of the Public.

On the casual opening of the second volume, appears a striking instance of forgetfulness and misrepresentation of a very familiar and common topic. This is our author's description and illustration of the use and application of that well-known instrument the Thermometer †.

" The thermometer now used most frequently, is that of Fahrenheit's improvement. The fluid with which the bulb at the bottom is filled, is mercury; upon the side of the tube are marked the divisions at which the fluid expands by different degrees of heat from freezing, which he calls the freezing point, up to the greatest heats fluid substances are capable of receiving. Thus when we say, human heat is ninety-eight degrees by Fahrenheit's thermometer, it means only this, that the heat of a man's body is ninety-eight of those degrees warmer than water when it begins to freeze. On the other hand, when we are

* That this work is really Dr. Goldsmith's, and not fathered upon him as some things have been, there is no doubt. The first volume was printed off in his life-time, and the copy of the whole put into the hands of the publisher long before this author's death

† Vol. II. page 220.

are told, that in Greenland the mercury sometimes stands seven degrees lower than 0 by Fahrenheit's thermometer, it only implies that the air is seven degrees colder than water when it begins to freeze."

This is a strange *oversight* in a professed *surveyor*: the freezing point on Fahrenheit's thermometer is at thirty-two degrees and not at 0 or the beginning of the scale; so that all our author's fine illustration is thrown away.

Numerous, however, are the similar instances we meet with of his apparently misconceiving and evidently misrepresenting the most common and familiar experiments. To cite only two or three.

"La Hire and Desaguliers give us several accounts of the amazing weight some people have sustained, when they were able to fix the pillar of their bones directly beneath it. The latter tells us of a German who shewed several feats of this kind at London, and who performed before the King and a part of the royal family. This man, being placed in a proper situation, with a belt which rested upon his head and shoulders, and which was fixed below to a cannon of four thousand weight, had the props which supported the cannon taken away, and by fixing the pillar of his bones immovably against the weight, supported it with seeming unconcern. There are few that have not seen those men, who, catching a horse by the tail, and placing themselves in direct opposition to the animal's motion, have thus stopt the horse, though whipped by his rider to proceed *."

Now the belt made use of in the above experiments did not rest on the *head and shoulders*, but begirt the hips, resting on the *ossa innominata*, forming an arch of wonderful resistance. In the affair of the cannon, the man being placed in a wooden frame and stooping forward, rested the upper part of his body by his hands on one side the frame; the rope supporting the cannon hanging down from his hips: the bony arch covering the pelvis, and the bones of the leg and thigh only supporting the weight of the cannon †.

Again, the business of a man's catching a horse by the tail and stopping him, though whipped forward by his rider, is equally misrepresented. The strongest man in the world would find it impossible to catch a horse by the tail, and of then placing himself in such a manner as to *stop* him.—The fact is, that the horse in this case, is not supposed to be on a full gallop, or in actual motion, as the doctor seems to insinuate; but stands still, while the man, who is to prevent his motion (not to *stop* him when moving) places himself in a frame with the belt fastened round him in the same manner as in the former experiment. We would advise the experimentalist to beware of taking these things strictly

* Vol I. page 253.

† If we remember right, King George II. who was no robust man, supported twelve hundred weight in this manner.

strictly according to the letter, lest he get his bones broke, or his brains dashed out, in the trial. The theorist also should be cautious of the inferences he deduces from this method of catching a horse by the tail, lest, as the satirist says, "he catch the eel of science by the tail" only to let it slip through his fingers.

In telling the trite story of Archimedes' discovery of the method of detecting the fraud of the goldsmith in making the crown of Hiero, king of Syracuse, he says, "the resistance he found from the water in going into the bath, gave him the hint of weighing the crown hydrostatically.*" But it was not the *resistance* of the water, but its palpable rise on the sides of the bath which naturally suggested such hint.

To cite an instance or two of defective illustration, and dismiss the article. In explaining the theory of percussion among elastic bodies, it is said,

"The bodies made use of in such admeasurements are ivory balls, which discover the greatest elasticity. They are hung upon strings like pendulums, and then let fall from determined heights, which heights are adjusted by a scale. The height from which the body falls represents its velocity, the weight and height together represents the body's force,†"

Our experimental surveyor should here have mentioned in what manner these *heights* were adjusted by a scale. For want of this the learner will naturally suppose him to mean *perpendicular* heights; in which supposition he will be mistaken. The velocity of a falling body is represented by the square root of the perpendicular height from which it falls; that height being constantly as the square of the velocity gained by the fall. But in pendulums, describing arches round a centre, the chord of the segment bears the same proportion to the perpendicular height of the ascent, so that the lengths of the chords of the respective vibrations are the heights here meant.‡

Of the augmentation of force in the percussion of elastic bodies, is given the following theory and observation.

"If a force be communicated from a smaller elastic body to a larger, by means of several intermediate bodies each larger than the other, the motion will be augmented in each of them, and the motion of the last will greatly exceed that of the first; and this force will be conveyed with least diminution, if the weights of the bodies rise above each other so that the last be as much greater than the former, as that is exceeded by the foregoing. As an instance how prodigiously force may be augmented by being successively communicated through a range of bodies, increasing in this progression: If twenty elastic bodies be placed one after another, each succeeding body being twenty

Vol. III.

B b b

times

* Vol. I. page 377.

† Vol. I. page 204.

‡ The reader may see this subject treated with the utmost plainness and perspicuity in the Lectures of Dr. Hamilton of Dublin, lately published.

times greater than that next it, and if a force be impressed upon the smallest body, the last body will fly off with a force two hundred thousand times greater than that with which the smallest body first struck the range. If we should suppose a cannon ball, shot from its culverin, to be elastic, and striking with all its force a range of balls, increasing in the proportion above-mentioned; what an amazing effect would it not have. But such a swiftness would quickly destroy itself; the ball, from the resistance of the air to its passage, would fly into a thousand pieces; for no stroke that we have an idea of, could equal that with which the air, however yielding it may appear to us, would act upon a body thus violently carried against it.

Now, not to stand upon nicety of calculation, or to object that it is by no means necessary the cannon-ball itself should be elastic, if the series of bodies struck are so, our author here evidently mistakes the nature of the amazing effect which such a stroke of a ball from a culverin would have.—He supposes that, from the prodigious increase of power in the passage of the motion from the first to the last of a series of elastic bodies thus increasing in weight, the *velocity* of the motion of the last would be prodigiously great. But this is an egregious mistake. That the momentum of the motion is increased in proportion to the increased weight is most certain, but the velocity of that motion is diminished in the same proportion; so that there would be no such amazing swiftness of motion generated as is above insinuated. We say *insinuated*, for it is not clearly expressed; the author speaking of the ball being dashed to pieces by the resistance of the air—Not surely the ball shot from the culverin! *This* would not be dashed to pieces by the resistance made to it by the air: and every one of the other balls would be still less liable to such an effect, as they would move proportionably slower according to their increase of weight.

From these specimens of the inaccuracy with which this Survey of Experimental Philosophy is in many places executed, the rigid mathematician may be apt to condemn the whole; we can assure him, however, that he will find the subject in general treated in that obvious and agreeable manner, which was justly to be expected from the pen of Dr. Goldsmith.

W.

*An Essay on Glandular Secretion; containing an Experimental Enquiry into the Formation of Pus: and a Critical Examination into an Opinion of Mr. John Hunter's, "that the Blood is alive." By James Hendy, M. D *. 8vo. 2s. Bell.*

That the spleen has an important office, in the animal economy, peculiar to itself is a discovery, which, Dr. Hendy says,

* We should have been more obliged to Dr. Hendy's friend, had he favoured us with a copy of this pamphlet sooner. Its having been little if at all, advertised, was the reason that it has so long escaped our notice.

was lately made by that very excellent anatomist, Mr. Hewson.—Mr. Hewson, indeed, is well known to have entertained some singular opinions, in regard to the use of the spleen and the thymus gland; which he considered as parts of the lymphatic system. This theory Dr. Hendy endeavours to illustrate and maintain with a good deal of ingenuity and plausibility; observing, in a note, that

“Some persons, who were by no means masters of Mr. Hewson’s reasoning, have nevertheless ventured to criticise his opinion concerning the use of the spleen, &c. by which they not only shewed a want of judgment, in attempting to impugn a doctrine which they did not understand, but at the same time exposed their ardent though fruitless endeavours to clip the wings of a *rising genius*. He however could have no victorious opposer to his towering greatness; he could have no dangerous enemy to his future fame, but one, and that was death.

“There have not been wanting persons who have affirmed, that the use Hewson attributed to the lymphatic system was no real discovery; and have placed it amongst the ridiculous opinions of the ancients. They have laid much stress on the number of back-doors that Mr. Hewson left, that he might escape the artillery of medical critics, and defend his hypothesis.

“Thus, say they, if it be advanced against Mr. Hewson, that several animals have been deprived of their spleen, and still that these particles have been completely formed, he immediately flies to the thymus gland. If it be then remarked, that after a certain age this gland is obliterated, he will retire to the lymphatic glands, and assure us that they are formed there. And lastly, if it be opposed to his doctrine, that some animals have no lymphatic glands, he then takes his last subterfuge and defends himself by retiring to the lymphatic vessels themselves.

“To avoid this crafty opposition, for I cannot even term it specious reasoning, they ought to be informed, that it is the *lymphatic system* which forms the red part of the blood, and that the spleen, thymus, and lymphatic glands are considered as parts of, or appendages to, this system.

“I cannot avoid remarking, that one gentleman who opposes Hewson’s doctrine, by the reasoning I have just related, advances or rather supports an opinion which is overturned by the above arguments, without leaving himself a single back-door to creep out at. He says, it is highly probable that the spleen is subservient to the liver, and that it prepares the blood for that viscus. He must permit me to ask, how the blood is prepared for the liver, when the spleen is cut out?”

We readily subscribe to the encomiums, here bestowed on the late Mr. Hewson’s talents and genius. They were, indeed, extraordinary and promised the greatest advantages to anatomical science; of which it was unhappily deprived by his death. It is not for us, however, to determine, from the few experiments that appear to have been made on the particular subject before us, how far they warrant the conclusions perhaps prematurely drawn from them.

The experiments, advanced respecting the formation of the pus, seem indeed satisfactorily to prove that it does not result, as some have supposed, from putrefaction.

As to our author's critical examination of the opinion, respecting the life of the blood, he takes advantage of Mr. Hunter's unguarded mode of expression, or rather substitutes an opinion somewhat different, in order to defeat his argument, than to disprove his doctrine. He says, Mr. Hunter "considers the blood *merely* as a *fluid*, which, cannot in the nature of things, have life; for life evidently consists in the performing certain functions of an active kind; and for the performance of these, a certain organization is absolutely necessary. Now fluids do not admit of organization and therefore they cannot be alive."

Doubtless, if life depend on organization and fluids do not admit of it, mere fluids cannot be alive.—But Mr. Hunter perhaps does not admit of the supposed dependance; having an idea of *life* somewhat different from that of Dr. Henty. Nay, granting that dependance established, and the blood, as a palpable fluid to be incapable of organization, the component parts of that fluid may be considered as solids capable of organization, and therefore of possessing the property of life, or of producing those effects, which are to be imputed only to a *living* cause. But we do not pretend to have investigated this matter sufficiently to determine the merits on the present discussion.

K.

Of the Origin and Progress of Language. Vol. III. 8vo. 6s.
Edinburgh, Balfour. London, Cadell.

The two first volumes of this learned and ingenious work * having been published before the commencement of the *London Review*, our readers have probably been made acquainted by other means of their design and contents. If it should be otherwise, the author's own account of them, and the reception they met with, given in the preface to the present volume, may afford some satisfaction.

"The subject of this volume is *Style*, the next step in the progress of language after the grammatical part is completed—A subject of great importance, as it is by *style* only that language is made fit to answer the great purposes of life.

"Now that I am so far advanced in this work, I begin to be sensible that it is not at all of a fashionable or popular kind. In the first part of it, which treats of the origin of language, I have been led, by my subject, to give an account of human nature, in what may be called its infantine state, such as will be thought by many highly derogatory from its dignity, and will therefore give great offence. My attempt also, to revive the old philosophy of Plato and Aristotle, will much displease those who think we have arrived to the summit of philosophy

* Written by Lord Monboddo, one of the judges of the Court of Session in Scotland.

and science of every kind; and it will be thought by them a disgrace to this very learned age, that it should be proposed to us to go to school again, and return to those masters once so revered by our ancestors, but now almost universally exploded.

“ It is for the honour of this ancient philosophy, that there has been no example, as far as I know, of any man learned in it who was addicted to that *mad philosophy* so prevalent in our days, which excludes *mind* from the system of the universe. The philosophers of this kind I have treated not only with indignation but contempt, as men of whom it may be truly said, what Caligula the emperor said most falsely of Virgil the poet, that they are *nullius in genio et minima doctrina*. To such men, whose chief motive for publishing doctrines so pernicious to mankind is vanity, and an affectation of superior parts, I must have given most deadly offence.

“ In my first volume, I may be said to have attacked *human* vanity, by what I have said of man in his natural state. And, in my second volume, I have shocked the *national* vanity by the account I have given of our language and poetry, compared with those of the ancients. But, in this volume, by what I have said of *style*, and of those great ancient masters of the writing art, the study and imitation of whom can alone, in my judgment, form a good style, I am afraid I have raised up against myself a more formidable set of enemies than any I have hitherto mentioned; I mean the fashionable authors of this age, who have acquired great reputation as well as profit by their writings, and yet must be conscious that it is not upon those models they have formed their style. I am desirous of the praise of very few; but, I would not willingly give offence to any; and, if those gentlemen will accept as an apology what follows, I shall be glad of it. In the first place, then, if they have really formed so fine a style and taste of writing, as they and their admirers suppose, without the assistance of learning, it is the greater praise of their genius and natural parts, and they may with justice despise me and others who grovel so meanly after the antients, *adoring, at a distance, those footsteps* in which we must confess ourselves unable to tread. Nor have I said any thing of their writings in particular, though I have taken the liberty of animadverting pretty severely upon the style of some ancient authors. They may, therefore, for me, admire themselves as much as ever; and their panegyrists may continue to set them up as standards for style and composition, and worthy to take the place of the old classics, when they shall be entirely neglected and forgot. Further, I acknowledge, that, if I had addressed this work to them, in which I have so much extolled authors that they do not read or understand, it would have been very ill-bred; but they should consider, that I write not for them, but chiefly for the scholars in England, and for the few that the prevalence of the French learning has left yet remaining in other parts of Europe. If this does not satisfy them, nothing remains but that they should continue to abuse me in Magazines and Reviews, by themselves or some nameless scribblers that they instigate, secure against any answers from me. For, though I think myself very much obliged to those who correct the many errors I must have fallen into

into in the course of so long and so various a work, and am ready to acknowledge the obligation upon every occasion, I am not so meanly vain as to value either the censure or applause of ignorance;

Falsus honor juvat, aut mendax infamia terret.

Quem nisi mendosum aut mendacem.

But, whatever they may say of my knowledge of antient learning, they should not, out of regard to the credit of the country, say any thing to the disparagement of the learning itself, nor publish to the world, that a man in Scotland cannot be a good Greek and Latin scholar, without running the hazard of being esteemed a man of no taste or genius for science.* For, though it be true that antient literature is much declined among us, it is heartily regretted, not only by the scholar, but every man of sense and lover of his country, as the loss of what was once the greatest ornament of this country.

“ Upon the whole, in an age in which the nomenclature of plants, and facts of natural history are the chief study of those who pretend to learning; and, in the fashionable world, the foppery of modern languages and foreign wit (to use an expression of my Lord Shaftesbury) are reckoned the chief accomplishments, I cannot expect that a work of this kind should be much relished. Nevertheless, I am not sorry to have left, before I die, this memorial behind me, that the taste and knowledge of antient philosophy, and antient literature was not, in the year 1776, wholly lost in Scotland, notwithstanding the endeavours of certain persons to discredit this kind of learning, merely from a consciousness that they themselves do not excel in it; for I aver, that there is no example of any man who truly understood the antient learning, and did not prefer it to every other.”

We shall not enter into any dispute with this apparently irascible author, about the propriety of the preference he gives to ancient writers. They are doubtless the best models for style

* In the Edinburgh Magazine and Review for the month of July 1775, there is a review of Mr. Harris's Philosophical Arrangements, which concludes in this manner:—“ Upon the whole, Mr. Harris, even in the present volume, with all its imperfections, has an elevation of sentiment that rises above the ordinary reach of mere classical scholars. He may be considered as a singular exception to a general and well-founded observation, that those who have been remarkable for their skill in Greek and Latin, have seldom discovered a good taste, or any talents for philosophical disquisitions.”

What would those scribblers be at? Would they put an end to the grammatical art, which is only learned by the study of these languages? Do they not know that a rude, imperfect language, such as ours, cannot be otherwise improved, than by the study of more perfect languages? Would they destroy all beauty, elegance, and even perspicuity of style? Would they have our learning and philosophy to speak a language as barbarous as the German metaphysics of Leibnitz, or the Swedish natural history of Linnaeus, which are not even intelligible, except to those who have made a particular study of their *lingos*? Ought not the public to resent such an attempt to put down our whole school, and a great part of our university education, and to render it impossible for our country ever to make again so conspicuous a figure in the great council of the nation as it does at present, by men who derive from antient learning, not only the ornaments of speech, but an elevation of spirit and sentiment which that learning, and that learning only, can bestow?

style and composition that the moderns can follow. We could wish, for our own sake, however, that he would have a little more respect for the cloth, than to speak so liberally, or rather illiberally, of those redoubtable literati, the authors of modern Magazines and Reviews. For, notwithstanding what those *nameless scribblers* he complains of, may have to answer for, * we flatter ourselves the *London Reviewers* who are *not nameless*, will find reason to speak of him in such a manner, as to stand a little higher in his good graces. The multiplicity of publications at present in hand, oblige us, nevertheless, to postpone the trial to our *Appendix*, when we shall give an account of the whole.

S.

The Border-History of England and Scotland, deduced from the earliest times to the Union of the two Crowns. Comprehending a particular Detail of the Transactions of the two Nations with one another; Accounts of remarkable Antiquities; and a Variety of interesting Anecdotes of the most considerable Families and distinguished Characters in both Kingdoms. By the late Mr. George Ridpath, Minister of Stutchill. Revised and published by the Author's Brother, Mr. Philip Ridpath, Minister of Hut-ton. 4to. 1l. 1s. Cadell.

The author of this work published proposals, so long ago as the year 1764, for printing by subscription *The History and Antiquities of Berwick, and of the neighbouring country on each side of the eastern border of Scotland and England.* It was in prosecuting that design he found reason for enlarging his plan and composing the present extensive work: of which the editor gives the following account in his preface.

"The borders of the united kingdoms of England and Scotland were from their situation, the scenes of the military enterprises and exploits that happened betwixt the contending nations. They were likewise the scenes and objects of many a transaction of a civil nature; particularly, of the negotiation and conclusion of a very great number of treaties of peace and truce. A regular narrative, supported by the best

* Those *nameless scribblers*, however, were certainly in the right, as to the matter of fact, in saying, that "Persons remarkable for their skill in Greek and Latin, have seldom discovered talents for philosophical disquisition." The remark is too trite and common to be totally groundless. The herd of Latin and Greek scholars are certainly mere grammaticasters, verbal pedlars, that deal only in letters and syllables. They attend too much to mere words to know much of things. At the same time, however, it must be allowed, that the knowledge of words is by no means incompatible with the knowledge of things: on the contrary, it is undeniable that those men of genius, who are at the same time men of letters, are qualified to soar much higher into the regions of science than the tasteless and illiterate, however ingenious their disposition, or powerful their intellects, by being confined in their application to one kind of objects. *Rev.*

best authorities, of the remarkable events exhibited upon the frontiers of the two kingdoms, is, in the following work offered to the public.

"The relations of the military transactions are compiled from the most authentic historians of England and Scotland, and all along connected with so much of the history of both nations, as seems necessary for understanding their circumstances, causes, and consequences; and for conveying to the reader, a knowledge of the characters of the principal persons concerned in these scenes of strife. Aware of the prejudices of the historians on both sides, the author has been upon his guard, and has endeavoured to conduct his narrative of the border-wars with the strictest impartiality. And indeed it required all his caution and prudence, qualities which he eminently possessed, to avoid giving offence to either people, and to steer with safety through so uncertain and difficult a period.

"With regard to the civil transactions that happened upon the marches, the author's account of them is chiefly taken from the valuable collection of archives, published by Mr. Rymer. This collection contains a series of treaties and original papers relating to the borders, many of which have been but imperfectly considered, and in various instances misrepresented, even by the more accurate and voluminous inquirers of both kingdoms, whose negligence in this respect seems to have arisen from their attention to objects of a more general and interesting nature. The above-mentioned treaties, and those published by Dr. Nicholson in his border-laws, the author did therefore peruse, with the greatest care, and gives, it is hoped, a more accurate and better connected account of them than hath hitherto appeared; by which several mistakes committed by the most exact compilers of the Scottish and English histories are corrected, and many of their defects supplied,

"The author hath all along illustrated his narrative with notes, in which he has taken great pains to adjust dates and to remove doubts and difficulties; and hath likewise enlivened them with anecdotes relating to remarkable persons and antiquities, which could not with any propriety be received into the text. These short discussions and anecdotes, may probably appear to many readers, the most entertaining, and not the least useful part of the work."

As a specimen of the style and manner, in which this work is executed, we shall give an extract, from the author's account of the state of the borders, on the death of Queen Elizabeth, and of the entrance of James the VI. of Scotland, into Berwick, on his accession to the crown of England.

"In the last winter of Elizabeth's life, when her health, which had formerly been very vigorous, was suffering a visible decline, James was solicited by some of his friends in England, and in particular by the earl of Northumberland *, who was then esteemed the most powerful

* The present [then] earl of Northumberland was Henry Percy, the eldest son and successor of the earl of the same name, who died in the Tower in 1583. The present [then] earl went on board the queen's fleet to oppose the Spanish Armada

ful of the English nobles, to secure his succession to Elizabeth's crown, by endeavouring to seize it while she was yet alive, and before any other pretender appeared. It was much to the honour, and probably not less for the interest of James, that he rejected all such counsels. He thanked Northumberland for his friendship and offers of service, but disapproved his dangerous advice, and desired the earl to send him no more letters of that strain. Soon after, the continuance of the queen's distress brought to a period her long and glorious life and reign? and her death opened the way to the peaceful succession of James as the heir of her crown and dominions.

"The first information of queen Elizabeth's death, was brought to king James by Sir Robert Carey. This gentleman, after attending almost five years his wardenship of the middle march, made a visit to the English court in the last winter of the queen's life. Perceiving her to be in a declining state, he waited the issue; and when her death was evidently approaching, he formed the resolution of being the first messenger of it to the king of Scotland, which purpose he made known to the king by a letter. He was prompted to make this offer of service by the particular favour which James had shewn him, when employed at his court; and the certain prospect of his office on the borders, which produced the principal part of his revenue*, coming to a period at the death of the queen, made it highly expedient for him to court the favour of her successor by the most early demonstration of attachment. Having therefore had the address and good fortune to make his escape from the lords of the council of England, who did not intend to employ him as their messenger, he set out on the forenoon of the day on which the queen died, and, pursuing his journey with great speed, arrived on the night of the following day at his house at Widdrington. He there gave proper directions to his deputies for preserving the quiet of the marshes, in which they found considerable difficulty†; and by his order, the king of Scotland was proclaimed next day king of England, at Widdrington, Morpeth, and Alnwick. On the same day, this proclamation was also made at Berwick‡, in consequence of intelligence

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sent

Armada in 1588. He was, at the time of the queen's death, by his spirit, abilities, and interest, accounted the only man in England qualified to be the head of a party. He was thoroughly attached to James, and secretary Cecil carried on his correspondence with this prince by his aid. Carte, from Beaumont's Letters, vol. iii, p. 698.

* His office of warden, with the pay allowed him for forty horse, amounted to more than 1000*l.* per ann. Mem. p. 191.

† Carey relates afterwards, that the east-border, on hearing of the queen's death, became very unruly, and that the distress he suffered by the wound in his head, hindering him from going in person to appease those disorders, he employed his deputies in that service, by whose care quiet was soon restored. Mem. p. 190.

‡ Besides the account in Stowe, this is evident from the copy of a letter in the Berwick archives, sent to the king from the mayor, aldermen, and commons of that town, bearing date the 26th of March. It is full of high-flown expressions of duty and attachment to their new sovereign; and informs him, that 'they had, with present expedition, and with what solemnity the leisure of time would afford, published and proclaimed his sacred majesty king of England, France, and Ireland; and entreats him to pardon such defects as by ignorance, omission, or otherwise, by the straits of time, had happened in the performance thereof.'

sent to Sir John Carey, marshal of that place, by his brother Sir Robert; who having set early out on the morning of that day from Widdrington, came to Norham at noon. On his way between the places last named, he received a fore wound in his head by a fall and a stroke from his horse, which obliging him to move more slowly, he did not reach Edinburgh till the king had gone to bed. This circumstance could make no stop to the admission of the bearer of such high tidings; and Carey was the first who saluted James king of his new acquired dominions.

"As James was to enter England by the way of Berwick, he sent on the second day after Sir Robert Carey's arrival, the lord Abbot of Holywood-house, to take possession of that place, and to receive the allegiance of the governor and mayor*. These officers cheerfully gave the required oaths, and delivered into the hands of James's messenger, the keys of the gates and mayor's staff, which were immediately returned, and assurances given in the king's name, of the charters, privileges, and liberties of the town being preserved inviolate. The alacrity and unanimity of the inhabitants and garrison, in recognising the king's title, presented an agreeable omen of the welcome reception awaiting him in his new kingdom. Sir Charles Percy, brother of the earl of Northumberland, and Thomas Somerset son of the earl of Worcester, were the messengers sent by the English council to notify to James the death of the queen, and the proclamation of him as her successor at London. And to entreat him to make no delay, in coming to take possession of his right. The king, on receiving this message, caused his new titles to be proclaimed at Edinburgh; and having, on the Sunday following, made a farewell speech to his people, in the principal church of that city, he set out on the Tuesday towards England.

"The royal retinue consisted of about five hundred persons on horseback; the council of England having advised the king, for the sake of avoiding disturbances, to content himself with a moderate number of attendants. Of this number, those of noble rank were, the duke of Lennox, the earls of Mar, Murry, and Argyle, and the lord Hume†. The king, on the first day of his journey, came to the house of the last named lord, at Dunglass, where he lodged, and was splendidly entertained. In his progress next day from Dunglass to Berwick,

* This messenger of the king did no doubt carry with him the king's answer to the town's letter or address, of which answer a copy also remains in the town's archives. It is as follows. 'Trusty friends, we greet you heartily well. We render you thanks for your so dutiful affection, utterit in assisting and concurring sae willingly with your governour, in putting the town of Berwick in our hands, which we have appointit to be governed in the same form and manner as heretofore, while we advise otherwise to dispose upon the same; assuring you always to finde us a gracious and loving prince; wha sal be careful to maintaine your wonted liberties and privileges, and to see that the same be nae ways brangillit, nor otherwaies prejudget. Sua we commit you to God.' From Hallirude-house this 27th day of March, 1603.

To our trusty friends, the mayor and aldermen of our town of Berwick.

† Sir George Hume treasurer, and Sir Robert Ker of Celsford, were also of this number.

Berwick, the cavalcade was joined by many of the kindred, name, and dependants of lord Hume. Many Englishmen also met him on the road, with their tributes of duty and congratulation. On his arrival at the Berwick boundary, he was received with every demonstration of reverence and welcome by the marshal Sir John Carey, accompanied by the officers of the garrison, at the head of their several bands of horse and foot. While these discharged volleys from their musquets, the cannons thundered from the walls, and loud acclamations of joy were raised on all sides.

"As the king entered the gate, the keys of the town were delivered to him by William Selby, the gentleman porter; on whom the king conferred at that instant the honour of knight, and returned to him the keys. Proceeding to the market-place, through the armed bands of the garrison, he was there received by Hugh Gregson the mayor, and his fellow-magistrates. The mayor presented to him a purse of gold and the town's charter, and Christopher Parkinson the recorder addressed him in a solemn congratulatory speech; all which honours he received very graciously, restoring the charter, and assuring the town of his favour and protection. The king proceeded next to the church, to give public thanks to God for granting him a peaceful entrance into his new kingdom. Toby Matthews, bishop of Durham*, was there to receive him; and preached on the occasion an eloquent sermon. From the church the king went to the palace, the cannons were again fired, bonfires kindled, and the town resounded with cordial and loud expressions of joy."

In point of style, the critical reader will see there is not much to admire in this production; in the industry and the impartiality of the historian he will probably find more to approve.

M.

The Spleen: or, the Offspring of Folly. A Lyri-comi-tragic Tale. In four Cantos. Cum notis variorum. Dedicated to George Colman, Esq. Author of the Spleen, A comic Piece, performed with wonderful success at Drury-Lane Theatre. 4to. 2s. 6d. Bew.

De te fabula narratur.

Fondly mistaking Spleen for Wit,
Still, though short-winded, all his aim
To blow the sounding trump of Fame.

GREEN'S Spleen.

No author ever spar'd a brother,
Wits are game-cocks to one another.

So was it in the days of Dan Gay, and so it seems ever likely to be while the same physical cause, which inspires vivacity of genius, proportionally inflames the violence of the passions. The poets in particular have been for ages stigmatised as a *genus irritabile*. In many modern instances also, they appear to be not

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only

* Johnston in *Rev. Brit. Hist.* calls him *sui temporis discretissimus*, p. 363.

only *irritable* but *implacable*; in which circumstance they differ from the generality of mankind, among whom the most irritable and readily provoked are, for the most part, the most placable and easily appeased. But we will suppress our surmise of the real author of this *splenetic* retort, to attend to the nominal one, Mr. John Rubrick.—Our readers may remember, that, in our Review for April last, we gave some account of Mr. Coiman's last new dramatic piece, entitled the *Spleen*, or *Islington Spa*: in which that writer had unjustifiably and wantonly attempted to throw ridicule on certain worthy and respectable characters of the Rubrick family, from whom he had never received offence. The present *Lyri-comi-tragic* piece, entitled the *Spleen*, or the *Offspring of Folly*, appears to have been written on the principle of the *lex talionis*, by way of retaliation. Indeed, our *Mathematical Cantab* seems to be more than a match for the *Classical Oxonian*, at his own weapons.—Our readers will judge.—Mr. Rubrick is perhaps the first that ever made the here of a satirical poem the patron of the poet: Yet thus singular has he chosen to be in the following dedication.

TO GEORGE COLMAN, ESQ.

" Sir,

" As you have done me the honour to make me the subject of your dramatic satire: in doing which, you have flown off in a direct tangent from the circle of science. You will excuse me, if, in returning the compliment, I have at any time apparently deviated from the line of mathematical truth, in modelling the figures of poetical fiction. The force of metaphorical expressions is not to be estimated so precisely as the momentum of mechanic powers: and yet there may be as much veracity couched under the moral of an allegory as in the most demonstrable proposition of Euclid. Of this, at least, I am certain, that my characters are as justly drawn and my allusions as apt and applicable as yours: save and except, indeed, your incomparable parallels, which, at the same time as they preserve their parallelism, diverge, with a true poetical licence, like rays from a common centre.* Happy Oxonians, to whose superior privileges even lines and figures pay obsequious attention! Congratulating you as one of the first of those highly-favoured geniuses, permit an humble *Cantab* to subscribe himself,

Under particular obligations, your unparalleled admirer,

JOHN RUBRICK."

The argument of the poem is contained in the following abstract:

" WIT and FOLLY beget the hero of the piece—The *Genius of Britain* disgusted at their preposterous union—*SPLEEN* adopts the embryo in the womb—Accompanies the mother to France and Italy—Our hero prematurely dropt on the road—Modern Italy apostrophized—

FLORENCE,

* See the *Spleen*, or *Islington Spa*. Act. I. Also the *London Review* for April last.

FLORENCE, our hero's birth-place apostrophized—Spleen, his mother's midwife, becomes his wet-nurse—Found incapable—A she-wolf proposed—Not to be got—Her substitute a tabby-cat—How the boy thriv'd on cat's milk—Grew playful—Narrowly escap'd being castrated—Is brought to England—Presented to his father WIT, by whom he is partly acknowledged.—Our hero sent to college—Shoots up apace under the auspices of his Sire—His growth stinted by his mother and nurse—Never learns to walk alone—Hangs about his chums—Grows thievish and sucks their brains—Turns poet and paragraph writer—Takes to puppet-shews, and goes apprentice to a player—Takes to stealing farces—The play-wright's an easy trade—Marries a stroller's strumpet—Turns manager—Stirs the green-room fire, and sets the house a blazing—Invocation to the muse—Women the source of mischief—Adresses all Helens—Painted pusses—Our hero goes caterwanling—His wife grows jealous, and dies of the hip—Reamur's rabbit and Hen—Our hero compared to a bantam capon—To Don Quixote falling foul of the puppets—To Punch, who kicks all before him—He fines his players—Snatches old Macklin's bread and butter—Frightens his brother patentees—Is damned as a man-of-business—Puts metaphorically to sea—Is thrown overboard for a Jonas—His partners set sail and leave him—Apostrophizes the whale and dolphin—Is sav'd on the back of a sprat—Is seized with a quartan ague—Carried to Drury hospital—Neglected—Dying of the Spleen—Is metamorphos'd into a bat, and immortalized as the emblem of folly."

As a specimen of the versification of this sarcastical *jeu d'esprit*, we shall cite the two first cantos, as they are disproportionately shorter than the two last, and contain little more than an introduction to the business of the poem.

C A N T O I.

As WIT with FOLLY, on a day,
Amus'd himself in amorous play,
As oft he did of yore;
So well the sport dame Folly lov'd,
That soon the teeming wanton prov'd
How late she had play'd the whore.
But what a misgot, mislisch thing
Time from her pregnant womb might bring,
Was held awhile in doubt:
When, lo, at length, before its time,
In Italy's licentious clime,
The bat came sprawling out.
For tho' 'tis said, the bastard's lot
In Britain's clime to be begot,
The *Genius* of our isle,
Foreseeing of what little worth
Would prove the bantling at its birth,
Thought 'twould the land defile.

Dis-

The Spleen: or the Offspring of Folly.

Disgusted in a moody fit,
 Against th' unnatural taste of WIT,
 In fondling with the mother ;
 He almost thought it was no sin
 The worthless embryo, while within
 The womb, in time, to smother.

When SPLEEN, with her obstetric aid,
 Still following the midwife's trade,
 Determin'd to adopt it ;
 Resolv'd to make its growth her charge,
 And set the *souterkin* at large
 Where'er the mother dropt it.

From *England* banish'd, strait through *France*
 The pregnant day-mare took a dance ;
 Her hag still waiting on her :
 Officious, as if ma'am had been
 A *Swedish*, or a *Danish* Queen,
 And she her dame of honour.

But, aw'd by *Angleterre's* *Genie*,
 T' obsequious *Gallic bel-esprit*,
 Soon gave them both a sweating.
 " FOLLY," *dit il*, and then took snuff,
 " In *France* has lain in oft enough
 " Of fools, our own begetting.—
 " So, hence begone, mesdames, *morbleu* !
 " This be no littering place for you ;
 " *Accouchez vous a Rome* ;
 " In *Italy* alone you'll find
 " The characters that mark your kind,
 " *There FOLLY is at home.*

They wanted not the bidding twice ;
 FOLLY is so attach'd to *vice*,
 When mask'd beneath *virtu*,
 That madame and her midwife SPLEEN,
 Together in their *voiturin*,
 Set off without ado.

Beyond the Alps, beyond reproach ;
 The ladies now set up their coach :
 When, from a sudden jolt,
 As once pope Joan (tho' since 'tis said,
 The popes, tho' cover'd, have not bred)
 The loose mare slipp'd her colt.

From parish thus to parish pass'd,
 The beggar's brat is dropp'd at last ;
 (The *lunle* must strike)

For,

The Spleen: or the Offspring of Folly.

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For, high or low, the rogue and whore,
Making the GRAND or *petty* tour,
In coach or cart, are like.

All hail! *Italia's* hated clime!
Where every meanness, every crime
That nature can debase,
Where sly suspicion, foul distrust,
Malice, revenge, and foulest lust
Pollute the human race.

Detested soil! where rankly grows
Each vicious weed the devil sows,
To modest Nature's sorrow;
'Till, swelling with avengeful ire,
Earth opens wide, and liquid fire*
Pours o'er this new *Gomorrhah*.

Ev'n *Stanhope's* self, who taught his son
Diffimulation's race to run,
And act the part of *Mask-all*,†
Was in his morals yet so nice,
He fear'd that in *thy* sink of vice,
He'd prove too great a rascal.‡

I hail thee, as, in time of yore,
Grim Satan hail'd the Stygian shore;
When, from Olympus hurl'd,
He took (there ever doom'd to dwell)
Possession of profoundest hell;
Greeting th' infernal world §.

No greeting with complacence sweet,
Where mutual gratulations meet;
But hatred and disgust.
I greet thee as the hell on earth,
That gave our bye-blow bantling birth,
Offspring of Folly's lust.

C A N T O II.

Seven cities once, like fools, 'tis said,
For Homer, went to loggerhead*;
Each boasting him her own.
Less quarrelsome than those of Greece,
Italia's towns are all at peace;
Our bardling's birth-place known.

Hail!

alluding to the eruptions of Vesuvius.

† A character in Congreve's *Double Dealer*.

‡ Lord Chesterfield, whose latudinarian principles respecting morals are well known. He looked upon the vices of France as venial in comparison with those of Italy.

§ Hail! Horrors! Hail! and thou, profoundest Hell!

Receive thy new possessor. MILTON.

* Viz. Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, and Athens.

The Spleen : or the Offspring of Folly.

Hail, Florence ! foul as thou art fair !

Thine was our hero's native air ;

Thanks to that midwife, Spleen !

Who now, to make the matter worse,

Resolves to be the bantling's nurse ;

A woeful nurse, I ween !

For ah ! in vain the puny thing

Attempted nourishment to wring

From out her flabby udder :

For lank her long dugs, hanging down,

Seem'd as if suck'd by half the town ;

Enough to make one shudder !

When Folly, fearing lest her child,

For lack of bubbly should be spoil'd,

Bethought her of the story,

How Romulus with Rec his brother,

A she-wolf had, for foster-mother ;

Whence sprung the Roman glory !*

The country search'd in vain around,

No new-milch wolf-dug could be found.

Alas, the sad disaster !

When Spleen proposed, as still more fitting,†

Her tabby cat should wean her kitten,

And suckle little master.

This done, 'tis said, tho' strange to tell,

Cat's milk agreed with him so well

(Congenial humours meeting)

The puling thing began to *mew*,

And frisk and play, as kittens do,

Mamma and midwife greeting.

Folly and Spleen, now saw, with joy,

Their scratching cat-o'-barnet boy,

Its wet-nurse taking after.

So playful was the pretty fellow,

As e'en to rival Punchinello ;

The Macaroon of laughter !

They, therefore, thought it now high time

To change the country and the clime,

And hie for England, over.

Hence, tripping back again through France,

They struck up a cotillon dance,

And soon arrived at Dover.

Most

* Romulus and Remus, the first of which was the founder of Rome, are said to have been suckled by a wolf.

† The nipple being better adapted in size to the aperture of the bearn's mouth. HUNTER.

Most opportune, the little ape,
Thus made his fortunate escape,
His dry-nurse, an Italian,
Having (to make him sing) begun
To work on Folly's favourite son,
And spoil him for a stallion*.
Half-made, half-marr'd, the surgeons say,
The ridgil † thus was brought away.—
Mark but that look of his;
That half a smile, that half a grin,
Speaking the eunuch-soul within,
His feeble-featur'd phiz ! ‡
At Britain's Genius spit her spite,
Spleen now maintain'd the filial right
Of this, her favourite kitting;
Presented him to's father, Wit,
Who, in a gay, good-natur'd fit,
Halfown'd th' exotic Witling.

The discerning reader will regret with us that the wit and ingenuity, evidently possessed by this writer, were not employed on a better subject. At the same time, we as sincerely regret that men of acknowledged talents should be so petulant of disposition, as to think it necessary for one to spit his *Spite* whenever another vents his *Spleen*!

In an etched frontispiece to this publication, is given the hero of the poem in caricatura, ludicrously habited in the triple character of a barrister at law, a puppet-show man and a news-hawker; with their professional insignia, and some sketches of his story, touched on the back-ground.

* This extraordinary anecdote has but lately been communicated, by one of those useful motherly females, who officiated at his nativity. *Note.*

This reverend annotator is mistaken, in supposing a plurality of gossips assembled at our hero's birth. He was born of Folly, and brought forth alone by Spleen; no other females attending.

Martinus Scriblerius, junr.

† A term given to an imbecile or natural *castrato*.

‡ Agreeable to the phrase "he looks as melancholy as a gibb'd cat." *Scrib.*

S.

Three Weeks after Marriage; a Comedy of two Acts. As performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. Kearsley.

In an advertisement prefixed to this comedy, we are told,

'The following farce was offered to the public in January 1764; but the quarrel about a trifle, and the renewal of that quarrel after the dispute had subsided, being thought unnatural, the piece was *damned*.

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D d d

Mr,

Mr. Lewis of Covent-garden theatre, had the courage to revive it for his benefit in March last, with an alteration of the title, and it has been since repeated with success. A similar incident happened to Voltaire at Paris. That writer, in the year 1734, produced a tragedy intitled *Adelaide du Guesclin*, which was hissed through every act. In 1765, Le Kain, an actor of eminence, revived the play, which had lain for years under condemnation. Every scene was applauded. What can I think, says Voltaire, of these opposite judgments? He tells the following anecdote. A banker at Paris had orders to get a new march composed for one of the regiments of Charles XII. He employed a man of talents for the purpose. The march was prepared, and a practice of it had at the banker's house before a numerous assembly. The music was found detestable. Mouret (that was the composer's name) retired with his performance, and soon after inserted it in one of his operas. The banker and his friends went to the opera; the march was applauded. 'Ah, says the banker, *that's what we wanted: why did you not give us something in this taste?* Sir, replied Mouret, the march which you now applaud, is the very same that you condemned before.'

The title of this piece, when it first appeared was "What we must all come to;" which gave rise, it is said, to a consolatory repartee on the part of a brother play-wright, who was behind the scenes, when, in the theatrical phrase, it was damned, and addressed Mr. Murphy, its author, on that occasion, as one of the gang does Macheath on his being condemned to be hanged. "Come brother, be of good cheer, it is what we must all come to." It has, indeed, been the fate of the best writers, as well as of the worst, to undergo occasionally theatrical damnation; and what makes the matter worse, is, that the best performances have generally met with a fate which the worst have luckily escaped. The unaccountable caprice of the public, in these instances, renders a reformation in our theatrical assemblies absolutely necessary, if we would not mean to banish the performances of real genius from the stage and render it entirely, what it now is a great measure is, a mere Bartholemew Booth; in which the exhibition of bombast or buffoonery only meets with any considerable approbation. By the way, however, our poet has, hence, just as little reason to be elated with the present reception of his piece, as he had to be depressed at its former dismissal; there being a good deal of propriety in the address to our present successful play-writers, in the following stanza of a satirical poem just put into our hands.

Congential souls! to dullness dear!
Write on, tho snarling critics sneer,
Or angry judges frown;
No matter what the wise ones think,
A nod's as good as is a wink
To that blind horse the TOWN.

THE SPLEEN.
Observations

Observations on divers Passages of Scripture; placing many of them in a Light altogether new; ascertaining the Meaning of several not determinable by the Methods commonly made Use of by the learned; proposing to Consideration probable Conjectures on others, different from what have been hitherto recommended to the Attention of the Curious; and more amply illustrating the Rest than has been done, by Means of Circumstances incidentally mentioned in Books of Voyages and Travels into the East. 8vo. 2 vols. 11s. boards. Johnson.

The similarity between many of the modern Eastern customs and the ancient usages recorded in scripture, is so striking, that it has occasionally been noticed by learned and discerning travellers. Dr. Shaw in particular has made several remarks of this nature; to some of which our author * refers. It does not appear, however, that any former writer hath proceeded professedly on the same plan of illustrating the sacred writings from the observations that have been made on the present customs and manners of the East. Not that this is the first appearance of these observations: a considerable part having been published under the same title about twelve years ago; printed in a single volume in a manner not so correct as the author wished.

In the present edition, though much improved and enlarged, the orders and distinctions of the subject are preserved; the whole being divided into ten chapters. The *first* on the weather of Judea. 2. The living in tents, there. 3. Its houses and cities. 4. The diet of its inhabitants. 5. Their manner of travelling. 6. The eastern manner of doing persons honour. 7. Their books. 8. The natural, civil, and military state of Judea. 9. Egypt. 10. Miscellaneous matters.

In the preface and advertisement annexed, our author gives a list of such books of observations on the eastern countries, as he has consulted; many of them published about the time, and since the appearance of the first edition; particularly the travels of *Busbequius*, *Hasselquist*, and the letters of Lady *Mary Wortley Montague*. We learn also, that he has profited, since the first edition, by the perusal of many other books of travels: such as *Dandini's* voyage to Mount Libanus, made about one hundred and seventy years ago; also *Plaisted's* Journal; Dr. *Perry's* View of the Levant; Mr. *Drummond's* Travels to the Banks of the Euphrates; and above all, certain manuscript papers of that celebrated eastern traveller, Sir John Chardin.

As a specimen of the manner in which our learned and critical observer applies the occasional remarks of those several travellers,

D d d 2

to

* The Rev. Mr. Harmer, author of the "Outlines of a New Commentary on Solomon's Song;" published some few years ago.

to the illustration of the sacred text, we shall quote two or three of his observations from different parts of his work.

In *Gen.* XXXI. 40. The patriarch Jacob, as he was journeying in Mesopotamia, complains, that "In the day the drought consumed him, and the frost by night." In conformity to this description of the climate, our author remarks that *Rauwolf*, speaking of his going down the Euphrates, gives us to understand, that he used to wrap himself up in a frize coat in the night to keep himself from the frost and dew, which are very violent and frequent. The heat or drought of the day, he observes, might well be complained of in like manner by Jacob, for *Thevenot* tells us, that when he travelled through this country, the heat was so excessive, that he wore a great black handkerchief on his head, after the manner of eastern travellers, his forehead was frequently so scorched as to swell and rise in blisters, so that the skin came off. From Chardin's manuscript he quotes an addition to this observation, as follows: Speaking of the above passage from Genesis, he says,

"This passage is one of those many places of scripture, which shew the importance of knowing the nature of those countries, which served as the theatre to all the transactions there recounted. For in Europe the days and nights resemble each other, with respect to the qualities of heat and cold, but it is quite otherwise in the East. In the Lower Asia, in particular, the day is always hot, and as soon as the sun is fifteen degrees above the horizon no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as they are at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights. I have travelled in Arabia and Mesopotamia (the theatre of the adventures of Jacob) both in winter and in summer; and have found the truth of what the Patriarch said; *That he was scorched with heat in the day, and stiffened with cold in the night.* This contrariety in the quality of the air in twenty-four hours is extremely great in some places, and not conceivable by those who have not seen it: one would imagine he had passed in a moment from the violent heats of summer to the depth of winter. Thus it has pleased God to temper the heat of the sun by the coolness of the nights, without which the greatest part of the East would be barren, and a desert; the earth could produce nothing."

On *Gen.* XLII. 27. we have the following observation.

"Different things which they want in travelling are done up in different parcels, frequently in goat or kid-skins, and often put into one large coarse woollen sack guarded with leather. This is the account of Sir J. Chardin in his MS. in a note on *Gen.* xliv. 1, which therefore I here insert. "There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; the one for the corn, the other for the baggage, and every thing in general which

which a person carries with him for his own use. It has been already said, there are no waggons almost through all Asia, as far as to the Indies, every thing is carried on beasts of burden, in sacks of wool, covered with leather down to the bottom, the better to make resistance to water, &c. Sacks of this sort are called Tambellit. They inclose in them their things, done up in large parcels. It is of this kind of sacks we are to understand what is said here, and through this history, and not of the sacks in which they carried their corn. It would be necessary otherwise to believe that each of the Patriarchs carried but one sack of corn out of Egypt, which is not at all likely, or reasonable to imagine. The text on which I make this remark confirms my opinion, and that these sacks of which the scripture speaks here were very different from the sacks of corn; for Joseph ordered them to fill them with victuals as much as they could hold, which presupposes they were not full of corn. Gen. xlii. 27. furnishes another proof of this, *One of them opened his sack to give his ass provender at the Inn*, for if this sack had been a sack of wheat, it would follow, that they gave their beasts of burden wheat at that time for food, which is not at all probable. The translators of the Bible, and expositors still more, have confounded themselves in many places, for want of knowing the country which served as a theatre to all the transactions of the Old Testament, with respect to the customs practised, and those things which are proper and particular to it, which cannot be well learned but on the place itself.

It is said in Solomon's proverbs, "He that exalteth his gate seeketh destruction."—Of this text, we have the following conjectural illustration.

"Among other violences of the Arabs, that of riding into the houses of those they mean to harass, is not one of the least observable; the rather as it seems to be referred to in the scriptures. To prevent this insult, *Thevenot* tells us, that the door of the house in which the French merchants lived at *Rama*, was not three feet high, and that all the doors of that town were equally low. He afterwards speaks also of a large door at going into the church at Bethlehem, which has been walled up, and only a wicket left in it, three feet high, and two wide, to hinder the Arabs from entering the church with their horses. Other authors have made the like observations. Now may not that passage in the Proverbs, 'He that exalteth his gate, seeketh destruction,' or calamity, refer to this circumstance?—Why is the height of a gate mentioned rather than other circumstances of magnificence in a building?—It can hardly be imagined that Solomon mentioned the flatness of the gateway of a house without a particular meaning; but if bands of Arabs had taken the advantage of large doors to enter into houses that stood in the confines of Solomon's kingdom, or of neighbouring countries with which the Jews were well acquainted, there is a most graceful vivacity in the apophthegm. I do not know whether there is not another passage that refers to this riding into houses. I mean, Zeph. i. 8, 9, *I will punish the princes and the king's children, and all such as are clothed with* strange

strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit. Those that wear strange apparel are words, which, in this connexion, seem only to mean the rich that were conscious of such power and influence, as to dare in a time of oppression and danger, to avow their riches, and who therefore were not afraid to wear the precious manufactures of strange countries, though they were neither magistrates nor yet of royal descent. A great number of attendance is a modern piece of Oriental magnificence; it appears to have been so anciently, Eccles. v. 11; these servants now, it is most certain, frequently attend their masters on horseback, richly attired, sometimes to the number of twenty-five or thirty; if they did so anciently, such a number of servants attending great men, who are represented, by this very prophet, as at that time in common terrible oppressors, ch. iii. 3, may naturally be supposed to ride into people's houses, and having gained admission by deceit, to force from them by violence considerable contributions: for this riding into houses is not now practised only by the Arabs, it consequently might also be practised anciently by others."

We have called this a *conjectural* illustration; as may with propriety be so called many others contained in this work. Indeed, the author modestly owns they are, in general, rather of the curious and amusing kind, like most of those made by critics on the ancient classics, than of critical importance. But, admitting the truth of this confession, we may close this article with the repetition of the observation, made by one of our colleagues in the Monthly Review on the first edition of this performance. "If such writers as explain and illustrate the Greek and Roman classics, are considered as useful labourers in the fields of literature, they who employ themselves in elucidating the writings of the Old and New Testament, are surely entitled to equal, if not superior, regard; and will be held in due esteem by every friend to religion."—It may with propriety be added, however, that curious and amusing as these observations must prove to every inquisitive reader, there are not a few of them which throw new light on obscure passages of scripture, and will afford instruction as well as entertainment to persons desirous of critical information concerning the sacred text.

M.

An Account of some German Volcanos, and their Productions. By R. E. Raspe. 8vo. 3s. 6d. L. Davis.

This account, which is illustrated by several designs, explanatory of the subject, appears to have been drawn up from an actual survey of the objects described; situated principally in the neighbourhood of Cassel. The calcarious hills of Wineberg, Krazenberg, Moulberg, &c. consists, he says, of parallel strata, that

that run in a north-west direction, dipping in various inclinations to the south, and contain at a certain depth a limestone resembling marble; which is split into numerous fissures and filled with petrifications of marine bodies; such as the *entrochi* the *cornua ammonis* and other kinds of animals and plants usually found at great depths in the sea. Mr. Raspe concludes hence that the sea must have heretofore covered this part of the country, and that to a considerable depth.—For the fissures and different inclinations of the strata he accounts, by supposing them the effects of earthquakes.

For the accumulation of mountains over the calcareous strata, thus supposed to have been formerly at the bottom of the sea, he accounts by farther supposing that they have been the effect of subterraneous eruptions. This supposition he maintains by arguments plausible enough to prove satisfactory to such, as, being curious after hypotheses, are willing to take up with the most probable, the subjects affords. It is fact, he observes,

“ That subterraneous fire, and its many successive eruptions, have raised or heaped together the still burning Mount *Ætna* and *Vesuvius* on the limestone strata in Sicily and Italy, accumulating both these mountains to an elevation, and to an extent, which even surpass that of the *Habichwald*. It still continues to work in the volcanos in Iceland; and there is no good reason to deny the possibility of other European volcanos, situated between Iceland and *Ætna*, and burning in former times. There have been found of late many distinct volcanos in Italy, stampd with visible marks of ancient burning, though never spoken of in history. Why should not Germany then, as well as Italy, says he, afford phenomena of the same nature? The sea, which covered these parts, and many others in the continent, will not, I hope, be alledged against this supposition, and thrown upon it to quench the German volcanos; since the still-burning volcanos are generally situated in the midst of the sea, in islands, or near the sea coast, and even seem to want sea-water to raise, and to support their very flames. It would be unfair to conclude, or to cavil any thing against their former existence, from the silence of history; because ten thousand things may really happen every day, and pass unnoticed; and German history, in respect to the long series of former forgotten ages, begins but from yesterday—from *Cæsar*, *Drusus*, and *Germanicus*, our generous conquerors, or from *S. Bonifacius* and *Charles the Great*, our ungenerous apostles. In this light I certainly am allowed to venture that hypothesis, which not only is a possible, but even seems to be a necessary supposition, since, besides the above mentioned insufficient natural causes of superincumbent mountains. There have been to this time no others known at all.”

The silence of history is certainly no reasonable objection to the truth of a fact, that took place in all probability long before the records of any history extant. Indeed we regard the utility of these

these enquiries, so far as they are merely hypothetical, to be very doubtful, whatever practical use they may be of to miners, builders or others, who may thence deduce materials for the improvement of their respective arts.

S.

The Diarian Miscellany: consisting of all the useful and entertaining Parts, both on Mathematical and Poetical, extracted from the Ladies Diary, from the beginning of that Work in the year 1704, down to the year 1773; with many additional Solutions and Improvements, by Charles Hutton, F. R. S. Professor of Mathematics in the Royal Military Academy. 6 vols. 12mo, 1l. 9s. bound. Robinson.

This work is advertised to be sold either whole, or in parts; that is, the Diarian Mathematics, as it is called, in 3 vols. 15s. —The Diarian Poetry, in 2 vols. 9s.—And the Mathematical Miscellany, in one volume, 5s. A more particular account of its nature and plan is given in the preface, as follows:

“ In the first three volumes are included all the mathematics, both questions, solutions, tracts, and eclipses. And here solutions have been carefully supplied where they were wanted, the erroneous ones corrected, and the obscure ones explained and elucidated: also to the annual calculations of eclipses are added accounts of the observations made of the same eclipses, collected from various publications, which it was thought might be of use in shewing the degree of nearness in the tables from which the calculations had been made, when the computers were such as might be depended on; all which additions are printed in a smaller type by way of notes, at the bottoms of the pages; so that the text or work itself is regularly disposed without any interruption from them. All the parts are printed after the order of their dates; by which disposition it very readily appears what each year's original Diary consisted of, and from which it might again be easily recomposed and thrown into its original form. The running-titles at the tops of the pages, are so contrived as to shew both the particular subject there treated on, and the year's Diary to which it belongs, the number of years it is from the beginning of the work, and the author or compiler of the work for that year. From these titles it appears that the seventy years include a succession of five different authors, viz. Mr. John Tipper, the original projector and beginner of the work, from the year 1704 to 1713, inclusive: Mr. Henry Beighton, from 1714 to 1741; Captain Robert Heath, from 1745 to 1753; Mr. Thomas Simpson, from 1754 to 1760; and lastly, Mr. Edward Rollinson, from 1761 till his death in 1773. These are all the nominal authors that have conducted the work during the different years of its existence: but besides them, there were some other persons who have been, at different times, partly concerned with them in its management; so it is said, that for some years before the death of Mr.

Beighton,

Peighton, the mathematical parts were composed by his friend Mr. Ant. Thacker, as being a better mathematician; and that for some time before and after his death, the enigmatical parts were managed by his amiable wife."

The 4th and 5th volumes contain the poetry of the Diary; at the end of which is added a list of the subjects of all the enigmas in chronological order. The critical reader will probably agree with us, in looking upon these volumes as the least valuable part of this re-publication.

The sixth volume is a new work of the same nature as the original Diary. To this is added also, a list of all the mathematical writers in that publication: to which is added an appendix, containing improved solutions to some of the questions. On the re-publication of a work so well known as the Ladies Diary, it would be superfluous in the Reviewers to make farther observation.

S.

An Essay on the Origin, Progress and Establishment of National Society; in which the Principles of Government, the Definitions of physical, moral, civil, and religious Liberty, contained in Dr. Price's Observations, &c are fairly examined and fully refuted: together with a Justification of the Legislature, in reducing America to Obedience by Force. To which is added an Appendix on the excellent and admirable in Mr. Burke's second printed Speech of the 22d of March, 1775. 8vo. 3s. Bew.

A closely-printed dissertation, consisting of two hundred and twelve pages, in answer to Dr. Price's celebrated pamphlet on Civil Liberty. If the dispute were not seriously fatal in its consequences, it would be really pleasant, to observe the dexterity, with which the writers on both sides the question, handle the political argument respecting the Americans.—To use the language of *play*, in speaking of such sad work, it affords indeed fine sport to see how the doctor of physic prescribes for the doctor of divinity. We hope the operation of so drastic a purge on the body will have a good effect on the spirit, or we should be in pain for the whole of his little reverence's personage. Such a meek man of God, as the whiggish Dr. Price, could not have fallen into worse hands than those of that violent devil of a tory, Dr. Shebbear. And yet we think the latter must, as the phrase is, be *well set to work* to think the petty pamphlet of the former worthy of so voluminous a comment.

As this writer, however, is always spirited and entertaining, perhaps more so when he is got on the wrong side of the argument, we should be unjust to our readers not to give them leave to judge for themselves whether, at present, that be the case or not.

Dr. Price, having thought proper to proceed *ab initio* and deduces his principles of *civil* from *physical* liberty, Dr. Shebbeare has, with much propriety, recurred back just as far, to take him up on his own original ground.

"The colonists in *America*, says he, and their confederates in *Great Britain*, being fairly driven from the ground which they first assumed for their vindication of rebellion; and conscious that the crown cannot constitutionally possess a right, by charter, to establish communities of British subjects, independent of the national legislature, to which the king himself is subject, do, nevertheless, pertinaciously persist in their unnatural opposition to that supreme authority. Dr. Price, therefore, steady to the *good old cause* of his presbyterian ancestors, revived and fostered by the fanatics in New England, steps forth, the avowed and strenuous champion of their rebellion.

"In speaking of the present war, between this kingdom and her colonies, p. 32, 'he begs that it may be attended to, that he has chosen to try this question by the general principles of civil liberty, and not by the practice of former times, or by the charters granted to the colonies. But he wishes to have the question brought to a higher test and surer issue. The question, with all liberal enquirers, ought to be, not what jurisdiction over them *precedents, statutes, and charters* give; but reason and equity, and the rights of humanity give. This is, in truth, a question which no kingdom has ever before had occasion to agitate. The case of a free country branching itself out in the manner Britain has done, and sending to a distant world colonies, which have there from small beginnings, and under free constitutions; of their own, increased and formed a body of powerful states, likely soon to become superior to the parent state. This is a case which is new in the history of mankind, and it is extremely improper to judge of it by the rules of narrow and partial policy, or to consider it on any other ground than the general one of reason and justice.'

"On this ground I propose to meet Dr. Price. The question shall again be brought to this *higher test*: when, from a comparison between his sentiments and mine, a still *surer issue* may result, whether *reason and equity* and the *rights* of humanity can support his principles of *civil* liberty, or whether they give to the supreme legislature of this nation a *right* of resisting it by arms.

"As Dr. Price affects to deduce his arguments from those principles which alone, in his opinion, can form the true foundation of all just government, and from thence to establish a plenary justification of the *American* revolt, he says, p. 2: 'In order to obtain a more distinct and accurate view of liberty, as such, it will be useful to consider it under the four following general divisions. First *physical* liberty.—Secondly *moral* liberty.—Thirdly *religious* liberty.—and fourthly *civil* liberty. These heads comprehend under them all the different kinds of liberty, and he has placed civil liberty last, because he means to apply to it all he shall say to the other kinds of liberty.'

"Such

"Such being the Doctor's divisions of liberty, he proceeds to give a definition of each of them. As I mean not superficially to treat the subject contained in his observations, and as he, professedly, intends "to apply to *civil* liberty *all* he shall say of the other kinds," it becomes expedient that these definitions be not inattentively examined. And, if the result of this disquisition shall prove them to be erroneous, impracticable and subversive of the ends of *national* society, as they, confessedly, include the principles on which he grounds his justification of the American resistance, there can exist but little reason *peace-meal* to demolish that edifice which he has thereon erected. The foundation being sapped, the *whole* fabric necessarily tumbles into ruin. To effect that end shall be the endeavour of this enquiry.

"By physical liberty," p. 3. 'he means that principle of *spontaneity* or *self-determination*, which constitutes us agents, or which 'gives us a command over our actions, rendering them properly *our own*, and not the effects of the operation of any foreign cause:' and, p. 4. 'in all these cases' (the four divisions of liberty) 'there is a 'force, which stands in opposition to the agent's *own* will, which as 'far as it operates, produces *servitude* in the first case' (physical liberty). 'This force is incompatible with the very idea of voluntary motion, and the subject of it is a mere instrument, which never *acts*, 'but is always *acted upon*.'

"In order to determine the *justness* and *precision* of this definition, so peremptorily laid down, Dr. Price should have previously explained the ends of man's existence: the situation in which he is placed, not only respecting those of his own species, but of all other beings, whether they be animal or vegetable, and the earth itself. At the same time, ought he not to have delineated the faculties, both mental and corporeal, of that *being* who enjoys this *physical* liberty? On the contrary, he has considered his definitions as *self-evident* axioms, and thereon, as indisputable truths, erected his observations and doctrine of the antecedent liberties. The truth of these definitions, and the existence of such liberties, so described, I shall presume to examine. To that intent, it becomes requisite to analyse the human mind into its more distinct faculties, and to enquire into the motives and modes of their operations. For, without the previous knowledge of the human powers, by what means can the *physical* liberty of man be defined or determined. And without knowing the situation in which he stands, respecting the objects abovementioned, in what manner can his *rights* be ascertained?

"I will, therefore, *first*, consider him in that which is generally supposed to be his *primæval* state, before the earth, and all that it produces and sustains, were divided, and became the specific property of individuals and of nations, as an *isolated being*; totally unassociated with all others of his race; and absolutely dependant on the exertion of his own peculiar faculties, for the acquiring of all such objects, as are, by nature, made indispensibly requisite to the ends and existence of such a creature. In proceeding from this primordial state, I shall

endeavour to shew the origin, progression and establishment of *national society*, and consequently the nature of *moral, civil, and religious liberty*.

“ The obvious and primary division of man is into a sentient and material principle. Without entering into a circumstantial detail of all his faculties, either mental or corporeal, I shall, at present, only consider him in a partial view; as a *being* endowed with *sense, sensation, and appetite*, together with the bodily powers of locomotion, and of performing others obedient to the *will*. By *sense* I mean the intuitive power of seeing, hearing, smelling, tasting, feeling, which arises from the different organization of the parts appropriated to these several offices. By these the intelligence of external things is conveyed to the mind; and by these it is taught, not only to distinguish one object from another, but the different qualities and degrees of all, as they respectively appertain to each *sense*;—by *sensation*, that power of perceiving *pleasure* and *pain*, which, in some degree, from the least to the greatest, is united with every idea imparted by the *senses*. By these mankind are admonished to select that which is beneficial, and to avoid that which is prejudicial to the ends of their being formed.—By *appetite*, I mean that instinctive emotion, which is subsequent of pleasurable and painful *sensations*, which urges us to *will* and to obtain the agreeable, and to avert the noxious, by the exertion of all our faculties.

“ It will hardly be denied, that man, by nature, is born to *live, and procreate*; and that he has an indisputable *right* to those *means* by which these ends are to be obtained. Or that he enjoys a *physical liberty* of exerting his faculties, to the attainment of such objects as are necessary to *self-preservation* and the *perpetuating* of his race; not only in common with all other men; but in contradistinction and *preference* of *self* to all other beings, in all instances where *either* of them *cannot* be obtained but by that *preference*. Yet, such is the state of human-kind, that, notwithstanding *nature* hath bestowed on all men these *faculties* and *rights*, the former are, nevertheless, by her unerring decrees, circumscribed in their energy and operation, not only respecting man, as he stands in relation to all other productions, but comparatively, also, with others of his own kind: and the latter are not attainable by every individual of the race. As these objects are such as cannot be at all times acquired, nor preserved, when gotten, by the utmost exertion of the faculties of a single man, whatever may be the energy of *volition*, does it not irresistibly follow, from Dr. Price's definition of *physical liberty*, that in all such events, proceeding from actions of *spontaneity, or self-determination*, which constitutes an *agent*, his *will* is effectually opposed; and by that *force* or *impossibility*, that the agent himself is placed in a state of *servitude*. Man, therefore, in every circumstance wherein that *force* prevails against his *will*, is, by nature, formed a *slave*: and, consequently, in all such cases, he can have no *claim* to *physical liberty*. Unless he can, by nature, be entitled to enjoy that, which, by the laws of nature, he has not powers to acquire and retain. In what a multiplicity of instances will Dr. Price's *freeman*, then, be found

found to be enslaved ! is man enabled to *foresee* the issues of his own intents and transactions ; whether he shall prove successful in his search of sustenance ; in the retention of what he has acquired : or the preservation of himself from death and injury ? and yet, in all these circumstances and innumerable others, in which he *wills* to know the events of his endeavours, and is utterly unable, is he not reduced to *servitude* ? in like manner, because he is incapable of seeing in the dark, or objects very remote ; of hearing sounds beyond certain distances and below some degrees ; of tasting what is not offered to his palate, or has no flavour ; of smelling inodorous things, and of feeling what he does not touch ; all which he may *will*, does that *force*, instituted by *nature*, which opposes this *will*, deprive him of *physical* liberty ? if it do, *nature* deprives him of what she *never* gave, and I leave to Dr. Price the reconciliation of that contradiction.

“ Because, by all possible endeavours, no man can extend his arm beyond its length, in order to reach that food which is otherwise unattainable, and which he *wills* to have ; nor move his feet with the celerity of a greyhound, to catch the animal he *wills* to possess ; because the bird he *wills* to catch, escapes his hand, and he cannot fly and save it, like the falcon in the air ; because the fish he *wills* to take eludes his grasp, and he cannot dive, like the otter, to seize his prey ; because he cannot ascend inaccessible eminences, to gather the fruits which grow thereon, and he *wills* to have ; descend perpendicular precipices, to avoid the tyger, which he *wills* to escape : nor obtain the food he *wills* to eat, without labour ; in all these acts of *spontaneity* and *self-determination*, wherein the agent's *will* is opposed by *force*, is he not reduced to *servitude* ? and, as *servitude* implies a master, is he not the slave of brutes, fowls, fish, mountains and precipices ? but can man be deprived of his *physical* liberty, by not obtaining his *will* in those acts ; which, by the *institutes* of *nature*, he is incapacitated to accomplish ? as the *rights* of humanity are founded on the *necessity* of acquiring what is requisite for the *ends* of man's *existence*, so his *physical* liberty as founded on what his faculties can perform : and not on what he may spontaneously self-determine, and *will* to have. The force, therefore, which opposes the agent's *will*, can, in no sense, render him a *slave* ; because, to be reduced to *servitude* is to fall from that condition to which, by nature, man is born.

“ With a view more explicitly to discover, whether *physical* liberty do really consist in the agent's being unopposed by *force* in acts of *self-determination*, for the attainment of his *will*, let me adduce examples of what must frequently have happened in the primæval state of humankind. It has been previously observed, that *nature* hath given to man an indisputable right to all things which may sustain and preserve his *life*, in preference to that of all other beings ; and, consequently, a *physical* liberty of exerting his powers, as far as they can extend, to the accomplishment of that purpose, whether it be in acquiring aliment or averting injuries. But, as men are unequal in degrees of intellect, courage and strength, there must, necessarily, exist one, or a few such human beings, that is singly superior to any other, who may be, individually,

dividually, opposed to him: one of these superior man, suppose, hath acquired a sufficiency of food for a day's subsistence: and one of the inferior has proved unsuccessful in his endeavours. Should the latter *self-determine*, will, and attempt to take from the former that which he possesses, will not he, who exceeds in excellence, will and endeavour also to preserve it? In this instance, each of them is actuated by *spontaneity* or *self-determination*: and according to the institutes of *nature*, which have decreed, that every man has a right to preserve his own life in preference to that of every other's. But, if he who wills to dispossess the other be frustrated by the superior *force* of him who wills to retain what he has gotten, has the former lost his *physical* liberty, because his faculties are inadequate to his will or *self-determination*? and, if he hath, was he not, by the unerring and universal laws of *nature*, which originally pronounced that a *less* should invariably submit to a *greater* force, born to *servitude*? Are not all men, therefore, whose wills are opposed and conquered in their contentions, as *physically* slaves as *Free-men*? hence, is it not evident, that the most exalted in mental and corporeal faculties are the only human beings who can enjoy Dr. Price's *physical* liberty in perfection. Because they alone, in opposition to the *force* of every other man, can carry the purposes of their wills into certain execution. In consequence of the preceding state of the effects which originate from the inequality of men's abilities, does it not necessarily result that, in proportion as individuals approach to the highest excellence of human attributes, every one, the most excellent excepted, is, in degrees proportioned to his abilities, not only a *freeman*, but a *sovereign*, respecting those below, and a *slave* respecting those above him? according to the principles of Dr. Price, in P. 35, 'if any part of a man's property is subject to the discretion of another the whole must be so; those therefore who are at the discretion of others, to impose on them what conditions they please, are in an absolute state of slavery. And every man, but the most powerful is by nature doomed to be a slave. Because he, alone, is endowed with that principle of *spontaneity* or *self-determination*, which constitutes an agent, and gives him powers to follow his own will, who is superior to all that force, which can stand in opposition to it, proceeding from the will of every other man. Such being the issue of this inquiry into *freedom* and *servitude*, as they are established by *nature*, where the will of one person is opposed, by *force*, to that of another, let me now examine, whether effecting the acts of *volition*, where no force opposes it, be, in all instances, consistent with *physical* liberty."

S.

[To be continued and concluded in the Appendix.]

The Trials on the Informations which in pursuance of an Order of the House of Commons, were filed by his Majesty's Attorney General against Richard Smith, Esq. and Thomas Brand Hollis, Esq. for having been guilty of Notorious Bribery, and thereby procuring

curing themselves to be elected and returned Burgeſſes to ſerve in Parliament for the Borough of Hindon, tried by a Special Jury on Tueſday the 12th of March, 1776. At the Aſſize holden at Salisbury for the County of Wilts; before the Honourable Sir Beaumont Hoſham, Knt. One of the Barons of his Maſteſty's Court of Exchequer. Taken in Short-hand by Joſeph Gurney. 4to. 1s. 6d. Gurney.

We know not any inſtance, of late years, that hath done ſo much honour to the adminiſtration of juſtice, in our publick courts of judicature as the trials before us, and the ſentence conſequent thereon. In an age, when the influence of wealth appears to have abſorbed within its deſtructive vortex all the feeble efforts of virtue, it is with ſingular ſatisfaction the poſſeſſors, of the ſmall remains of integrity and public virtue, left among us, can congratulate their native country that their yet remains ſo many honeſt men in the land, as to avert the juſt indignation of providence againſt its manifold vices.—At the ſame time it is grievouſly to be lamented there ſhould be found men of reputation and property ſo abandoned to every moral, every national, principle of probity, as to make uſe of that pecuniary influence, with which providence had favoured them, to ſeduce ignorance and poverty to the commitment of ſo horrid a crime as that of perjury. May the fate of theſe (we were going to ſay gentlemen) ſhameful culprits, be a warning to others not ſo wantonly to ſport with the laws, as (to their ſhame be it ſpoken!) many others of their colleagues, tho yet undetected, are notoriously known to do.—The paſſing Grenville's act undoubtedly did great honour to our houſe of commons, but it reflects, we ſay again, greater honour on our judges, that they appear to be much more faithful interpreters of the laws than they who make them.

* * *

The Family Preacher: conſiſting of Practical Diſcourſes for every Sunday throughout the Year: as alſo for Chriſtmas Day, Good-Friday, and other ſolemn Occaſions. By D. Bellamy, M. A. Chaplain of Kew and Peterſham, in the county of Surry. 4to. 1l. 1s. Law.

The taſte for ſermons, and with it the mode of ſermonizing, have altered ſo greatly within theſe twenty years; that this ſecond edition of Mr. Bellamy's *Family Preacher* wears a very different aſpect to the firſt, which made its appearance about that time ago. Some of the ſermons, that were printed in the former, are in the preſent entirely omitted, many of them improved and moſt, if not all conſiderably ſhortened. There are ſome additions, alſo, by no means the leaſt valuable part of the collection; which render the work a very proper and uſeful domeſtic inſtructor, in religiously-diſpoſed families, whoſe pious determination is that, 'whatever others do, they and their houſe will ſerve the Lord.'

* * *

Letters

Letters from the Dukes de Cruci and others, on Subjects moral and entertaining; wherein the Character of the Female Sex, with their Rank, Importance, and Consequence is stated, and their relative Duties in Life are enforced. 5 vols. small 8vo. 12s. 6d. sewed. Robson.

We are sorry that the multiplicity of publications on hand at this time of the year, prevents our making any extracts at present from this pleasing and interesting production. We shall, in the course of the vacation, very probably find room for some quotations that may afford both instruction and entertainment to our readers; while they excite their admiration of the sensibility, good sense, and good taste of the writer. As it appears to be the production of a lady, we must not take leave of it, however, without congratulating our age and country on the addition of another luminary to the constellation of female writers, that do honour to the present century.

Letters relative to Societies for the Benefit of Widows and of Age. 8vo. 1s. Johnson.

The prevailing phrenzy for annuities, and the purchase of reverſionary payments having given riſe to ſocieties both in town and country; which engaged, on viſionary calculations, to pay much more than the admiſſion money and annual ſubſcriptions enable them to afford; the author of theſe letters, had formed a plan for expoſing the fallacy of thoſe inſtitutions; in order to prevent the diſappointment that, in the end muſt inevitably fall on the annuitants. Dr. Price's famous obſervations on the ſame ſubject rendering the proſecution of his deſign needleſs, it was of courſe dropped; nor do we ſee the neceſſity of the republication of this part of the plan, after the matter hath been ſo fully treated by other writers. The ingenious editor, indeed, hath annexed ſome remarks that, being applicable to particular ſocieties, deſerve their particular attention. Some of theſe, he ſays, engage to pay widows an annuity of twenty pounds, when by calculation they can afford only to pay about ſeven pounds ten ſhillings. A wide difference! Surely, ſays he, ſuch ſocieties muſt in time produce fatal conſequences! Ought they not immediately to ſet about a reformation?

An Address to the Members of Parliament upon the neceſſity of paſſing an Act to confine the Proprietors of Stage Carriages, and of Porters at Inns, at certain Rates for the carriage and portorage of Goods. 8vo, 1s. Bew.

The author of this addreſs ſeems to be well verſed in the nature of the ſubject, of which he treats; but whether they, to whom he addreſſes,

dress himself will think it a matter of such importance as he seems to do, time must determine. That the impositions, he complains of, are of importance to the trading part of the community is not to be doubted; although to avoid a multiplication of penal laws, it is worth the trial whether they may not be remedied by the laws ~~as is~~ in being.

The Diseases of Children, and their Remedies. By Nicholas Rosen van Rosenstein. Translated into English by Andrew Sparrman, M. D. 8vo. 5s. Cadell.

This work, which, we are informed was originally written in German, and has been for some years in repute on the continent, appears to merit the reputation it has acquired: the several diseases, to which children are more particularly subject, being treated of in a judicious manner, and in a great degree conformable to the practice of the best English physicians.

Remarks on a Letter to a Baptist-Minister; containing some Strictures on his late Conduct in the Baptization of certain Adults at Sh—sh—y, &c. By a Well-wisher to Mankind. 8vo. 6d. Robinson.

In our April Review we gave a very short account of the publication, to which these remarks are intended as an answer. To that account, therefore, we refer our readers for our opinion respecting this and all similar disputes. Indeed, this remarker seems to be much of the same opinion, as appears from the very first paragraph of his pamphlet; and which, for that very reason, might with great propriety have been the last.

"If the disputants about *Baptism* could but govern their tempers, and reason with calmness and candor, it would afford instruction and pleasure to read their writings. But when *Germany*, and even the unhappy dispute with *America* must be lugged into the controversy; when banter, sneer, railing, and abuse, are to supply the vacancies of argument and scriptural demonstration, it is impossible to reap benefit from such productions. In short, instead of reasoning like christian divines about a religious ordinance, it looks more like the vain jangling of porters over a pot of beer."

So much for the manner of the dispute. Now for the matter of it, the religious ordinance in question. That the letter of the scripture is in favour of the Baptists (or, as they are still absurdly called *Anabaptists*) cannot, without evasion and equivocation, be denied. But then the importance of the mode of baptism, and the religious consequence of the difference!—Alas, this is not so much the point in dispute. It is, in fact, though not in words, admitted that the difference of mode is by no means essential to salvation. It is not for the good of souls that

these gospel-ministers dispute about rites and ceremonies: it is for the *power* of the church; each standing up for that of his own. Witness the nota-bene with which this *Well-wisher to Mankind* closes his pamphlet.

"N. B. It is very well known that the Church of England's dissent from the Church of Rome, has been justified by writers in favor of this dissent, on account of the superstitions and traditions that are countenanced among the Romans. The Protestants, in short, tell the Papists that they cannot plead scripture for these things. The Papists by way of reprisals say, "No more can you plead scripture for *infant baptism*." We, say they, practice infant baptism as well as you, but never pretend to plead scripture for it; we plead the authority of the church, and that only."

"If it be indeed true, that the Church of England hath 'a right to decree rites and ceremonies,' as is pretended, the argument is at an end:—This I own, that the Church of England has as much right to decree rights and ceremonies as the Church of Rome: and this I assert, that a '*Baptist Church*' has as much right to decree rites, &c. as either of them.

* * *

A Reply to Parmenas. By the Author of a Letter to a Baptist Minister. 8vo. 6d. Robinson.

As a motto to this reply, its author has chosen the Latin proverb, *Ex quovis ligno Mercurius non fit*. That is, in proverbial English, One cannot make a filken purse of a sow's ear.—Who the deuce ever thought one could, except this writer?—But, indeed, Mr. R. D. though apparently a very sensible man, and much the ablest antagonist in this dispute, is a man of most extraordinary expectations. He might, it is true, just as soon make a filken purse of a sow's ear as make a bad writer lay down his pen, on a full conviction he is not a good one. And yet, he says of Parmenas, "I thought that a hint upon a former occasion might have convinced him how totally disqualified he was for appearing in the character of an *author*; and that this friendly intimation would have laid an effectual embargo on any future productions of his pen."—Alas! Mr. R. D., how little acquainted are you with the temper and disposition of bad writers! Had you half the experience of us, Reviewers, you would know that there is not an animal on earth so indocile, untractable, and self-sufficient as a bad writer. Not that it is very modest and decent in you to triumph so much in your own abundance, and your adversary's plentiful lack of Latin. A little of God's grace would do both your reverences more good than all the Latin you can muster between you. We heartily recommend to you, there-

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fore, to drop your unchristian-like disputes, and to do your best for your respective congregations; according to the gifts and graces, with which God hath been pleased to endow you.

* * *

Grammar and Rhetoric. Being the first and third Volumes of the Circle of the Sciences. Considerably enlarged and greatly improved. 12mo. 1s. 6d. Carnan.

This little volume appears to be well calculated for the use of schools, and still better for the use of such as have not profited by schools so much as they ought, or have forgotten what they were taught there. Among the many compilations of this kind that have been offered the publick, we do not, indeed, know any that are, in every respect, so well designed and executed as the present.—In the copy we are possessed of, there is wanting, however, an index; or copious table of contents; which, to performances of this nature, is highly necessary; as the difficulty of turning immediately to the subject, often prevents these miscellaneous remembrancers from being consulted.

* *

Logic, Ontology, and the Art of Poetry; being the fourth and fifth Volumes of the Circle of Sciences. Considerably enlarged and greatly improved. 12mo. 3s. Carnan.

A larger link of the foregoing chain, forming the circle of the Cyclopaedia. The genius who contrived to transcribe the Iliad in so small a compass as to be contained in a nut-shell, imagined, no doubt, he had done a mighty feat. But, as it was legible by nobody but himself, his labour was lost, and his transcript useless. The attempt to condense thus the comprehensive circle of the sciences; so as to be drawn through the hoop of a fine lady's wedding-ring, must be equally futile and frivolous. It is with great propriety, therefore, our editor hath improved on the former plan, and enlarged the body of his work: the quantity of matter contained in this volume, and the judgment displayed in its selection and digestion doing him credit, as the compiler of one of the most instructive and entertaining performances of the kind extant.

* * *

Quin's Rudiments of Book-Keeping; comprized in six plain Cases, and attainable in as many Days, without the Help of a Teacher; calculated for Persons of either Sex, grown to Maturity. With an Essay on the fit Manner of initiating Youth to Temperance and moral Rectitude, by an easy Arithmetical Scale. Small 8vo. 1s. 6d. Bew.

Mr. Quin's Rudiments are, indeed, extremely short, and yet, we think, sufficiently obvious even to persons of moderate capacity. This

little book, therefore, may prove of much practical utility; even though divines and moralists should call in question the power of the most extensive ARITHMETICAL knowledge to diffuse an universal purity of manners and triumph over LIBERTINISM and INFIDELITY.

* * *

A Reply to the Author of the Remarks on Scriptural Confutation of Mr. Lindsey's Apology. By a Layman. 8vo. 6d. Law.

Who so denieth the Son, the same hath not the Father.

I Ep. St. John, II. 23.

We are perfectly of opinion, with this writer, respecting the absurdity of those, who, in the words of a more eminent writer, "propose a Christianity without Christ, and a redemption without a Redeemer". We cannot admit, nevertheless, of the validity of his reasoning. The power of working miracles, and in particular those of abating the storm and of the loaves and fishes, he says, are "an unanswerable proof of the divinity of our Saviour, and both shew him to have been the creator of the world."—We don't see, as Mrs. Heidelberg says, any concatenation here.—May not the power of working miracles be deputed by the divinity to a created being?—If we believe the scriptures, it certainly has been so.—A good cause never suffers so much as by injudicious defenders. "In this age of infidelity," as this writer says; "it behoveth every person to lay this matter seriously to heart."—After all, however, it is doing injustice to the present age, to call it an age of infidelity, if by that term is meant a positive disbelief and absolute denial of the truths of Christianity. The more general characteristic of the times is *indifference* for religion; and the next (for the world will be ever divided) is pious *credulity*. Scepticism may probably have given rise to that indifference; but dogmatism, either orthodox or heterodox, is not likely to make converts either way.

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* The Monthly Reviewers, indeed, tell us, it is *completely ridiculous* to unchristianize those who do not believe in the supreme divinity of Christ. Pray, is there any species of divinity not supreme?—We wonder that men of sense should be so tenacious about a name.—For certainly the name is all they contend for.—Denying, as they do, the Lord that bought them, placing no confidence in his merits as a Saviour and Redeemer, to what purpose do they insist on being called Christians? Or are they really men of the world, as well as men of sense, enough to know the value of a name, and how far it is necessary to entitle them to a share of the loaves and fishes? To be discarded there, would, indeed, be unchristianizing them with a witness: and yet, unless they confess themselves apostates, and to have departed from the faith, they cannot be otherwise unchristianized.

The Man of Quality. A Farce. Taken from the Comedy of the Relapse. By Mr. Lee. 8vo. 1s. Kearsey.

The licentiousness of the dialogue in most of the comedies written at the latter end of the last, and beginning of the present century, is so

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so incompatible with the present corrected style of the stage, that they require a good deal of alteration to be rendered admissible at the theatre. It appears to have been from this consideration that Mr Lee took the pains to accommodate some scenes in Vanburgh's *Relapse* to the present humour of the town; which he has here published under the novel title of the *Man of Quality*.

* *

Don Quixote. A musical Entertainment. Performed at the Theatre Royal in Covent-Garden. 8vo. 1s. Wilkie.

Many have been the attempts, and some of them by good dramatists, to bring the famous Knight of La Mancha on the stage. Unluckily, however, they have none of them met with any great success. There is, indeed, a wide difference between the description of a character and the exhibition of a personage: that species of humour which appears exquisite in the one, entirely evaporating in the other. It is little to be wondered at, therefore, if our theatrical retainers, the efforts of whose poetical genius seldom rise higher than a farce, a ballad opera, or an interlude, designed as a *vehicle* for music, should fail in exhibiting two such highly finished figures as those of Don Quixote and his man Sancho Pancho.

* *

The fine Gentleman's Etiquette: or Lord Chesterfield's Advice to his Son versified. 4to. 1s. Davies.

An ironical and humorous versification of the most exceptionable instructions contained in Lord Chesterfield's celebrated Letters to his Son.

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Edwald and Ellen; an heroic Ballad. In two Cantos. By Mr. Thistlethwaite. 4to. 1s. 6d. Murray.

Some men there are, that, having store of wit,
Yet want as much again to manage it.

What the satirist here says of the *wits* is equally applicable to the poets; many a spirited young bard, who hath address and courage enough to vault upon the back of Pegasus, being unable to guide him with any propriety when he hath set him on a gallop. Indeed, nothing is more common than for such young horsemen to whip and spur their steed till he runs away with them.—Mr. Thistlethwaite certainly has the *requisites*, the *capabilities* (to use the professional cant of artists) to keep his seat; but to ride well and gracefully, he should be at the pains, and bestow the time, of attending the *menage* with more assiduity.

* *

Nominal

Nominal Freedom actual Slavery, or the Right of electing City Officers, unalienably vested by Magna-Charta, the Bill of Rights, and Corporation Charters, in the Commonalty or Citizens of London at large: from whom it has been unconstitutionally taken, and transferred to the Livery. 12mo. three pence, or half a crown the dozen. Wheble.

An unseasonable attempt to excite the citizens of London at large, to reclaim their ancient privileges; under the deprivation of which they have so long patiently submitted. The argument is not ill-digested nor invalid*; although it appear at present very inopportune and therefore, we imagine will meet with general inattention. It is, indeed, with sufficient propriety this pamphleteer reproaches the present race of city patriots with inconsistency of behaviour, in complaining of unconstitutional parliaments and unconstitutional modes of electing representatives, while he shews that the elections for officers and representatives of the city itself is still more unconstitutional than any other.—But, granting it were advisable or expedient for the commonalty, to reclaim this constitutional privilege of election, the practicability of it is by no means evident. The seeming public spirit that has of late agitated the city and divided its pretended patriots, has been merely a spirit of party; it has aimed solely at the profits or popularity of particular persons and not at political reformation. The cause of Mr. Wilkes was first taken up in the city by a few insignificant individuals; who fought, by becoming his supporters, to emerge from their obscurity and raise themselves to nominal eminence with their fellow citizens: from the herd of which, neither their personal talents or acquired qualifications could otherwise distinguish them. Had it not been for this accident, would your Townsends, your Olivers, your Hayleys, your Bulls, your Sawbridges, with many others, have been ever heard of, except in the counting-house of the merchant, or the shop of the mechanic? Has not every ward and petty district about town, its *public man*, as he styles himself, who has got a name by standing up for Wilkes? And can he give any other reason for espousing the cause of Liberty than the acquisition of his own petty popularity? For what else has he canvassed, voted, got drunk and subscribed? For what else have numbers of aliens purchased their freedom and their livery? Can it be supposed, then, that such *Livery* will voluntarily resign the power and privileges they are possessed of, to the citizens at large, because it is *right* or *constitutional*? Not they.—And, as to the commonalty's exerting a proper spirit to compel such restitution, it is an idea altogether chimerical. The principal merchants and traders in London are on the livery, or from commercial connections have an influence over all that are. Can it be imagined that the lower order of citizens, who, in their turn, are in the same manner dependent on the livery, will effectually exert

* Being professedly extracted from Dr. King's essay on civil government, &c. a pamphlet well worth perusal; of which we gave a copious account in our last Review.

themselves in any manner to wrest the power out of the hands of their masters, on whom they subsist and by whom they live? If to this, we add the consideration that the meaner and dependent part of mankind, are, in every country, as abject of spirit as destitute of power, we shall very reasonably conclude that, if, as this pamphleteer insinuates, the citizens at large, the *nominal freemen*, are *actual slaves*, they are likely ever to remain so.—The superior ranks of society consider it necessary, to their own ease and dignity, that every political community should have its beasts of burthen. While the *Livery* are *mules*, therefore, the *commonalty* can expect to be no better than *pack-asses*.

Sermons by the late Rev. Charles Peters, M. A. Rector of St. Mabyn's Cornwall, published from his MSS. By his Nephew, Jonathan Peters, M. A. 8vo. 5s. 3d. in Boards. Bathurst.

The late Mr. Peters, whose sermons are here collected by his nephew, was well known to the learned world by his critical dissertation on Job; published about the year 1750. The present sermons, nineteen in number, are not in general of a critical cast; but simple discourses on points of practical religion, rather calculated for the edification of a common congregation, than to gratify the curiosity of the learned.

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Sacred Annals; or the Life of Christ, as recorded by the Four Evangelists, with Practical Observations. By T. Morell, D. D. 12mo. 3s. 6d. Longman.

A compilation from the works of our most celebrated divines, and others, who have investigated the harmony of the gospels. It appears to have been intended as a Sunday exercise for the young gentlemen of Eton School; but may prove acceptable to readers in general of ordinary capacities and a moderate share of learning.

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The State of Man here and hereafter: considered in three Epistles to a Friend. With a Postscript to the Authors of the Monthly Review. The second Edition. 8vo. 2s. Pine, Bristol.

Of the first edition of these poetical epistles, we gave an account in a former volume of our Review. In the present they are printed in a more correct and respectable manner.—Of the author's postscript we shall say the less, as he pays us in it a compliment at the expence of our rivals. It is but justice, however, to observe, that there is both truth and propriety in his reprehension of the Monthly Reviewers, for the unfair and uncandid manner, in which they treat every avowed professor of the faith, as it is in Jesus.

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Practical

Practical Remarks on West-India Diseases. 8vo. 2s. Newbery.

Whether these Remarks be only an abstract from the more voluminous writers on the subject, or really, what is professed, a specimen of a larger work, which the author intends to publish, is as doubtful as it is difficult to determine; the work bearing no internal evidence of originality, and the writer having neglected to authenticate, by his name or place of abode, the success of the practice, he recommends: which differs little, if at all, from that of most of the medical writers who have already obliged the public with observations on the diseases of the climate.

Thoughts in the several Regulations necessary to the Appointment of an Advocate General, for the Purpose of relieving the Clients of Lawyers from unreasonable Expence, and intolerable Oppression. 4to. 2s. Bew.

The author of this pamphlet, who appears to speak feelingly of the expence and oppression of which he complains, hath frequently, it seems, addressed the publick on the same subject; the present pamphlet being a sequel to two that have preceded, the one upon the necessity of limiting the power of the practitioners in the several courts of justice: and making effectual the law for taxing the bills of Attorneys and Solicitors; the other containing the state of a case of unlawful imprisonment. Admitting the facts as represented (and we see no reason to doubt their truth) there is great room for reformation of abuses in the departments pointed at. But in the practical administration of justice, there are, alas, so many departments, and all so replete with abuses, it requires the strength of a political Hercules to cleanse such an Augean stable.

The Honour of the University of Oxford, defended against the illiberal Aspersions of E——d B——e, Esq. with pertinent Observations on the present Rebellion in America. 8vo. 1s. 6d. Kearsley.

A translation of a Latin declamation, written by Dr. B——, and published some time ago, entitled “De Tumultibus Americanis deque eorum Concitatoribus Meditatio senilis;” being a professed answer to certain remarks, made by Mr. Burke in the House of Commons, on the University of Oxford presenting an address to his Majesty, on the American rebellion. The English version is pretty faithful, to the original; but whether it be that we have seen the same sentiments so frequently repeated in the same hackneyed strain of the vulgar tongue, or that there was a classical beauty in the original composition that hid the deformity, with the riteness, of the sentiment, certain it is we are not captivated either with the matter or manner of this defence of the honour of the University of Oxford.

OUR CORRESPONDENTS are desired to address their future Favours to the Editor; to be left at the Printer's, No. 73. Great Queen-Street, Lincoln's-Inn Fields.

The Letters, required to be printed, with the requisite Replies, to several lately sent us, will be inserted in our APPENDIX.

T H E
A P P E N D I X
T O T H E
T H I R D V O L U M E
O F T H E
L O N D O N R E V I E W.

Travels in Greece : Or an Account of a Tour, made at the Expence of the Society of Dilettanti. By Richard Chandler, D. D. &c. Continued from Page 451, and concluded.

Notwithstanding the restriction, under which our travellers were laid, by the instructions of the Society of Dilettanti, not to interfere at Athens with the labours of Messrs. Stuart and Revett, they found matter of curiosity and enquiry to detain them much longer than they expected. For the greater convenience of observation, therefore, they removed from the convent, in which they took up their abode on their arrival, to a large and commodious house belonging to one of the archons.—Of their situation there, and the circumstances of their modern neighbours, we have the following description:

“ Our new house had many trap-doors, and hiding places, and standing detached, was called (*νιστ*) the *island*.—A place where the fair sex bears no part in society will be justly supposed dull and uniform. Indeed, a Turk is generally a solemn solitary being ; with few visible enjoyments except his pipe and coffee. The former is his constant companion. It is his solace on the sofa ; and when squatting on his hams, as he is sometimes seen, in the shade by the door of his house ; or in a group, looking on, while the horses, which are staked down with a rope, feed in the season on the green corn. When he is walking or riding, it is carried in his hand or by an attendant. The tube is of wood perforated, commonly long and pliant, and sometimes hung with small silver crescents and chains, with a mouth-piece of amber. The bowl is earthen, and a bit of shoe-

wood put into it, while he is smoking, augments his pleasure, yielding a grateful perfume. A silken embroidered bag is usually tucked in at his sash, by his side, and contains tobacco. His horse, his arms, and harâm are the other chief objects of his attention. He is grave, sententious, and steady, but fond of narrations and not difficult to be overcome by a story.

"The Turks, observing that we did not use the sign of the cross, and being informed that we disapproved of the worshipping of pictures or images, conceived a favourable opinion of us. Their abhorrence of hog-flesh is unfeigned, and we derived some popularity from a report, which we did not contradict, that we held it in equal detestation. Several of them frequented our table. The principal Turks came all to our house at night, while it was Ramazan or Lent, when they fast in the day-time; and were entertained by us with sweet-meat, pipes, coffee, and sherbet much to their satisfaction, though distressed by our chairs; some trying to collect their legs under them on the seats, and some squatting down by the sides. When we visited them, we were received with cordiality, and treated with distinction. Sweet gums were burned in the middle of the room, to scent the air; or scattered on coals before us, while sitting on the sofa, to perfume our mustaches and garments; and at the door, on our departure, we were sprinkled with rose-water. The vauvode at certain seasons sent his musicians to play in our court. The Greeks were not less civil, and at Easter we had the company of the archons in a body. Several of them also eat often with us; and we had daily presents of flowers, sometimes perfumed, of pomegranates, oranges and lemons fresh gathered, pastry, and other like articles."

Our traveller complains that tradition is at so low an ebb at Athens, that he was obliged to have recourse to ancient authors to make out the scite and ascertain the identity of some of the ancient ruins. He observes, however, that credulity and superstition still prevail there as much as ever.

"The traveller, says he, may still hear of Medeas, women possessed of magic powers, and expert in various modes of incantation. Amulets or charms are commonly worn to repel any malignant influence. Children are seen with crosses or thin flat bits of gold, called phylacteries, hanging about their necks or on their foreheads. The Turks inscribe words from the Koran. The Greeks confide in holy water, which is sprinkled on their houses yearly by a priest, to purify them and to drive away any dæmon, who may have obtained entrance. The insides of several of their churches are covered with representations of the exploits of their saints, painted on the walls; extravagant, ridiculous, and absurd beyond imagination. The old Athenian had a multitude of deities, but relied chiefly on Minerva; the modern has a similar troop headed by his favourite Panagía. He listens with devout humility to fanciful tales of nightly visions, and of miracles vouchsafed on the most trivial occasions. The report is propagated, and if, on examination, the forgery be detected on the spot,

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the remoter devotee continues in his conviction, and exults in the contemplation of the solid basis, on which he conceives his faith to be founded. In the first year of our residence in the Levant, a rumour was current, that a cross of shining light had been seen at Constantinople pendant in the air over the grand mosque once a church dedicated to St. Sophia; and that the Turks were in consternation at the prodigy, and had endeavoured in vain to dissipate the vapour. The sign was interpreted to portend the exaltation of the Christians above the Mahometans; and this many surmised was speedily to be effected; disgust and jealousy then subsisting between the Russians and the Porte, and the Georgians contending with success against the Turkish armies. By such arts as these are the wretched Greeks preserved from despondency, roused to expectation, and consoled beneath the yoke of bondage. The traveller, who is versed in antiquity, may be agreeably and usefully employed in studying the people of Athens."

It is, indeed, a very whimsical mixture of heterogeneous customs and manners that he describes as prevailing among the Greeks, Turks, Albanians, &c. by whom the town and territory of Athens is at present inhabited.

"Athens, says Dr. Chandler, was antiently enlivened by the chorusses singing and dancing in the open air, in the front of the temples of the Gods and round their altars, at the festival of Bacchus and on other holidays. The Greeks are frequently seen engaged in the same exercise, generally in pairs, especially on the anniversaries of their saints, and often in the areas before their churches. Their common music is a large tabour and pipe, or a lyre and tympanum or timbrel. Some of their dances are undoubtedly of remote antiquity. One has been supposed * that which was called *the crane*, and was said to have been invented by Theseus, after his escape from the labyrinth of Crete. The peasants perform it yearly in the street of the French convent, at the conclusion of the vintage; joining hands, and preceeding their mules and asses, which are laden with grapes in panniers, in a very curved and intricate figure; the leader waving a handkerchief, which has been imagined to denote the clew given by Ariadne. A grand circular dance, in which the Albanian women join, is exhibited on certain days near the temple of Theseus; the company holding hands and moving round the musicians, the leader footing and capering untill he is tired, when another takes his place. They have also choral dances. I was present at a very laborious single dance of the mimic species, in a field near Sedicui in Asia Minor; a goat-herd assuming, to a tune, all the postures and attitudes of which the human body seemed capable, with a rapidity hardly credible.

"The Turks have few public games or sports. We were present at a foot-race and at a wrestling-match provided by a rich Turk for the entertainment of his son and other boys, who were about to be

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circumcised.

circumcised. A train, headed by the vaiwode and principal men on horses richly caparisoned, attended the boys, who were all neatly dressed, their white turbans glittering with tinsel ornaments, to a place without the city, where carpets were spread for them on the ground, in the shade, and a multitude of spectators waited silent and respectful. The race was soon over, and the prizes were distributed; to the winner a sufficient quantity of cloth for an upper garment, to the next a live sheep, to the third a kid, to the fourth a huge water-melon. The company then removed to a level spot near the ruin of the temple of Jupiter Olympius, and formed a large circle. The wrestlers were naked, except a pair of close drawers, and were anointed all over with oil.

"Some Arabians and black slaves, who had obtained their freedom and were settled at Athens, had a feast on the performance of the rite of circumcision. The women danced in a ring, with sticks in their hands, and turning in pairs clashed them over their heads, at intervals, singing wildly to the music. A couple then danced with castanets; and the other swartly ladies, sitting cross-legged on a sofa, began smoking."

Of the matrimonial and funeral ceremonies and customs at present practised among the Turks and Greeks, we have the following relation:

"Marriages are commonly announced by loud music at the house of the bridegroom. A Turk or Greek neither sees nor speaks to the maiden beforehand, but for an account of her person and disposition relies on his female relations, who have opportunities of seeing her in their visits and at the bath. The Turk when terms are adjusted with her family, ratifies the contract before the cadi or judge, and sends her presents. If he be rich, a band of musicians precedes a train of peasants, who carry each a sheep, lamb, or kid, with the horns gilded, on their shoulders; and these are followed by servants with covered flasks on their heads, containing female ornaments, money, and the like, for her use; and by slaves to attend her. Years often intervene before he requires her to be brought to his home. The streets through which she is to pass are then left free; and she is conducted to his house, under a large canopy, surrounded by a multitude of women, all wrapped in white, with their faces muffled. If a Turk finds a pair of papouches or slippers at the door of his harâm, it is a sign that a stranger is within, and he modestly retires. That apartment is even a sanctuary for females flying from the officers of justice.

"A papas or priest reads a service at the Greek weddings, the two persons standing and holding each a wax-taper lighted. A ring and gilded wreath or crown is used; and, at the end of the ceremony, a little boy or girl, as previously agreed on, is led to the bride, and kisses her hand. She is then as it were enthroned in a chair, and the husband remains at a respectful distance, with his hands crossed, silent and looking at her; until the women enter and take her away, when
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the men carouse in a separate apartment. Her face and hands are grossly daubed over with paint; and one, which I saw, had her forehead and cheeks bedecked with leaf-gold.

"The Albanians convey the bride to the house of her husband in procession, on horseback, with a child astride behind her, a loose veil or canopy concealing her head and face, her fingers laden with silver rings, and her hands painted red and blue in streaks. Their dress is a red jacket handsomely embroidered, with a coloured turban. I was present at one of their entertainments, which consisted of a great variety of dishes, chiefly pastry, ranged under a long low arbour made with boughs; the company sitting on the ground. When the bride is to be removed to a place at a distance, some women dance before her to the end of the town.

"The wife of a Turk, who lived near us, dying, we were alarmed on a sudden with a terrible shriek of women and with the loud expostulations of the husband. She was carried to the grave at day-break. The Greeks bury in their churches, on a bier. The bones, when room is wanting, are washed with wine in the presence of the nearest male relation, and then removed. I was at a funeral entertainment provided by one of the archons, whose daughter had been recently interred. The procession set out from his house, before sun-rise, headed by a papas or priest and some deacons, with lighted candles; the women, who were left behind, screaming and howling. One man bore a large wax-taper painted with flowers and with the portrait of the deceased in her usual attire, and hung round with a handkerchief of her embroidering, in gathers. Two followed, carrying on their heads each a great dish of parboiled wheat; the surface, blanched almonds disposed in the figure of a dove, with gilding and a border of raisins and pomgranate-kernels. These, on our arrival at the church, were deposited over the body. The mattins ended with a service appropriated to this ceremony, and read by the priest near the spot. The dishes were then brought round, and each person in his place took a portion, and was afterwards helped in turn to a small glass of white brandy called raki or of wine. The wax-taper, with the handkerchief, was suspended from the ceiling, as a memorial of the girl represented on it; and some peraus or silver pennies were distributed to the poor, who attended.

"The Turks are a people never yet illuminated by science. They are more ignorant than can easily be conceived. Athens now claims no pre-eminence in learning. The leisure of the Greeks is chiefly employed in reading legendary stories of their saints translated into the vulgar tongue. This and their nation they style *the Roman*. It has a close affinity with the ancient language, which they call the Hellenic; but the grammar and syntax are much corrupted. They speak rapidly, and curtail many of their words, which are farther depraved by incorrect spelling. Their pronunciation differs widely from the English. They have no knowledge of the old quantity of syllables, but adhere to the accents, and compose verses in rhyme with great facility.

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I enquired for manuscripts, and was told of some belonging to the monastery of St. Cyriani on mount Hymettus. These were shewn me, with several books printed by Aldus, negligently scattered on the floor in a loft at Athens, where the hegumenos or abbot resided. I wished to purchase the manuscripts, but the consent of the archbishop and of some of his brethren was necessary; and unfortunately the former, who had been forced to fly, was not reinstated in his see before we left the place."

We wish the limits of our work would permit of our accompanying this instructive and entertaining traveller, in his tour to other parts of Greece; but, as they will not, we must refer the inquisitive reader to the volume itself.

M.

The Philosophy of Rhetoric. By George Campbell, D. D. Principal of the Marischal College, Aberdeen. Continued from p. 434, and concluded.

Book the Third, and last, of this valuable Dissertation, treats of the discriminating properties of elocution, under the several subdivisions of chapters and sections, as follow:

"Chap. I. Of vivacity as depending on the choice of words.—Sect. 1. Proper terms.—Sect. 2. Rhetorical tropes.—Part 1. Preliminary observations concerning tropes.—Part 2. The different sorts of tropes conducive to vivacity. 1. The less for the more general. 2. The most interesting circumstance distinguished. 3. Things sensible for things intelligible. 4. Things animate for things lifeless.—Part 3. The use of those tropes which are obstructive to vivacity.—Sect. 3. Words considered as sounds.—Part 1. What are articulate sounds capable of imitating, and in what degree?—Part 2. In what esteem ought this kind of imitation to be held, and when ought it to be attempted?—Chap. II. Of vivacity as depending on the number of the words.—Sect. 1. This quality explained and exemplified.—Sect. 2. The principal offences against brevity considered.—Part 1. Tautology.—Part 2. Pleonasm.—Part 3. Verbosity.—Chap. III. Of vivacity as depending on the arrangement of the words.—Sect. 1. Of the nature of arrangement, and the principal division of sentences. Sect. 2. Simple sentences.—Sect. 3. Complex sentences.—Part 1. Subdivision of these into periods and loose sentences.—Part 2. Observations on periods, and on the use of antithesis in the composition of sentences.—Part 3. Observations on loose sentences.—Part 4. Review of what has been deduced above in regard to arrangement.—Chap. IV. Of the connectives employed in combining the parts of a sentence.—Sect. 1. Of conjunctions.—Sect. 2. Of other connectives.—Sect. 3. Modern languages compared with Greek and Latin, particularly in regard to the composition of sentences.—Chap. V. Of the connectives employed in combining the sentences in a discourse.—Sect. 1. The necessity of connectives for this purpose.—Sect. 2. Observations

servations on the manner of using the connectives in combining sentences."

We shall extract, from this book, our author's observations on that favourite figure of modern writers, the *Antithesis*.

"That kind of period which hath most vivacity, is commonly that wherein you find an antithesis in the members, the several parts of one having a similitude to those of the other, adapted to some resemblance in the sense. The effect produced by the corresponding members in such a sentence, is like that produced in a picture where the figures of the group are not all on a side, with their faces turned the same way, but are made to contrast each other by their several positions. Besides, this kind of periods is generally the most perspicuous. There is in them not only that original light, which results from the expression when suitable, but there is also that which is reflected reciprocally from the opposed members. The relation between these is so strongly marked, that it is next to impossible to lose sight of it. The same quality makes them also easier for the memory.

"Yet to counterbalance these advantages, this sort of period often appears more artful and studied than any other. I say *often*, because nothing can be more evident, than that this is not always the case. Some antitheses seem to arise so naturally out of the subject, that it is scarcely possible in another manner to express the sentiment. Accordingly we discover them even in the scriptures, the style of which is perhaps the most artless, the most natural, the most unaffected, that is to be found in any composition now extant.

"But I shall satisfy myself with producing a few specimens of this figure, mostly taken from the noble author lately quoted, who is commonly very successful in applying it. 'If Cato, says he, may be censured, severely indeed but justly, || for abandoning the cause of liberty, || which he would not however survive; . . . what shall we say of those, || who embrace it faintly, || pursue it irresolutely, . . . grow tired of it, || when they have much to hope, . . . and give it up, || when they have nothing to fear*?' In this period there is a double antithesis, the two clauses which follow the pronoun *those* are contrasted, so are also the two members (each consisting of two clauses) which conclude the sentence. Another specimen of a double antithesis differently disposed, in which he hath not been so fortunate, I shall produce from the same work. 'Eloquence that leads mankind by the ears, gives a nobler superiority than power that every dunce may use, or fraud every knave may employ, to lead them by the nose.' Here the two intermediate clauses are contrasted, so are also the first and the last. But there is this difference. In the intermediate members, there is a justness in the thought, as well as in the expression, an essential requisite in this figure. In the other two members the antithesis is merely verbal; and is therefore at best but a trifling play upon the words. We see the connection which eloquence

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* On the Spirit of Patriotism.

has with the ears, but it would puzzle Oedipus himself to discover the connection which either power or fraud has with the nose. The author, to make out the contrast, is in this instance obliged to betake himself to low and senseless cant.

“ Sometimes, though rarely, the antithesis affects three several clauses. In this case the clauses ought to be very short, that the artifice may not be too apparent. Sometimes too, the antithesis is not in the different members of the same sentence, but in different sentences. Both the last observations are exemplified in the following quotation from the same performance: ‘ He can bribe, || but he cannot seduce. He can buy, || but he cannot gain. He can lie, || but he cannot deceive.’ There is likewise in each sentence a little of antithesis between the very short clauses themselves.

“ Neither is this figure entirely confined to periods. Sentences of looser composition admit it; but the difference here is the less observable, that an antithesis well conducted, produces the effect of a period, by preventing the languor which invariably attends a loose sentence, if it happen to be long. The following is an instance of antithesis in such a sentence: ‘ No man is able to make a juster application of what hath been here *advanced*, to the most important interests of your *country*, to the true interest of your royal master, and to your private interest *too*; if that will add, as I presume it will, some weight to the *scale*; and if that requires, as I presume it does, a regard to futurity as well as to the present moment*.’ That this is a loose sentence a little attention will satisfy every reader. I have marked the words in italics, at which, without violating the rules of grammar, it might have terminated. I acknowledge however, that the marks of art are rather too visible in the composition.

Sometimes an antithesis is happily carried through two or three sentences, where the sentences are not contrasted with one another, as in the example already given, but where the same words are contrasted in the different members of each sentence somewhat differently. Such an antithesis on the words *men*, *angels*, and *gods*, you have in the two following couplets:

Pride still is aiming at the blest abodes;

MEN would be ANGELS, || ANGELS would be GODS.

Aspiring to be GODS, || if ANGELS fell;—

Aspiring to be ANGELS, || MEN rebel †.

The like varied opposition in the words *principles*, *means*, and *ends*, may be observed in the two following sentences: ‘ They are designed to assert and vindicate the honour of the Revolution; of the principles established, of the means employed, and of the ends obtained by it. They are designed to explode our former distinctions, and to unite men of all denominations, in the support of these principles, in the defence of these means, and in the pursuit of these ends ‡.’ You have in the subsequent quotation an antithesis on the words *true* and *just*, which runs through three successive sentences, ‘ The anecdotes

* Dedication to the Dissertation on Parties.

† Dedication of the Dissertation on Parties.

‡ Essay on Man.

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' here related were true, and the reflections made upon them were just many years ago. The former would not have been related, if he who related them, had not known them to be true; nor the latter have been made, if he who made them, had not thought them just: and if they were true and just then, they must be true and just now, and always *.'

" Sometimes the words contrasted in the second clause are mostly the same that are used in the first, only the construction and the arrangement are inverted, as in this passage, ' The old may inform the young; || and the young may animate the old †.' In Greek and Latin this kind of antithesis generally receives an additional beauty from the change made in the inflection, which is necessary in those ancient languages for ascertaining what in modern tongues is ascertained solely by the arrangement †. This obtains sometimes, but more rarely, in our own language, as in these lines of Pope,

Whate'er of mungrel no one class admits,

A wit with dunces, || and a dunce with wits §.

Something pretty similar is also to be remarked, when the words in the contrasted members remain the same under different inflections, the construction varied but not inverted. And this is the last variety of the antithesis that I shall specify; for to enumerate them all would be impossible. You have an example of this kind of contrast in the last line of the following couplet,

Leave such to trifle with more grace and ease,
Whom folly pleases, || and—whose follies please **."

Having thus illustrated the nature and use of this figure, our critic proceeds to consider its merit and propriety of application.

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* Advertisement to the Letters on Patriotism.

† Dedication of the Dissertation on Parties.

‡ An instance of this is that given by Quint. l. ix. c. 3. ' Non ut edam vivo, sed ut vivam edo.' A literal translation into English, ' I do not live that I may eat, but I eat that I may live,' preserves the antithesis, but neither the vivacity nor the force of the original. The want of inflection is one reason of the inferiority, but not the only reason. It weakens the expression that we must employ fifteen words, for what is expressed in Latin with equal perspicuity in eight. Perhaps it would be better rendered, though not so explicitly, ' I do not live to eat, but I eat to live.' Another example in point is the noted epigram of Ausonius,

Infelix Dido, nulli bene nupta marito :

Hoc pereunte, fugis ; hoc fugiente, peris.

But though it is chiefly in this sort which the ancients called *antithesis* that the advantage of varied inflections appears, it is not in this sort only. In all antitheses without exception, the similar endings of the contrasted words add both light and energy to the expression. Nothing can better illustrate this than the compliment paid to Cesar by Cicero, in his pleading for Ligarius—' Nihil habet nec fortuna tua majus quam ut possis, nec natura tua melius quam ut velis, conservare quam plurimos.' This perhaps would appear to us rather too artificial. But this appearance ariseth merely from the different structure of modern languages. What would in most cases be impossible to us, the genius of their tongue rendered not only easy to them, but almost unavoidable.

§ Dunciad, B. IV.

** Pope's Imitations of Horac', B. II. Ep. ii.

Among other species of composition, in which it is usually adapted, he observes that, it seems on all sides agreed that it is particularly adapted to the drawing of characters.

" You hardly now meet, says he, with a character either in prose or in verse, that is not wholly delineated in antitheses. This usage is perhaps excessive. Yet the fitness of the manner can scarce be questioned, when one considers that the contrasted features in this moral painting serve to ascertain the direction and boundaries of one another with greater precision than could otherwise be accomplished. It is too nice a matter, without the aid of this artifice, for even the most copious and expressive language. For a specimen in this way take these lines of Pope,

Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne,
View him with scornful, yet with jealous eyes,
And hate for arts that caus'd himself to rise;
Damn with faint praise, || assent with civil leer,
And without sneering, teach the rest to sneer;
Willing to wound, || and yet—afraid to strike,
Just hint a fault, || and—hesitate dislike;
Alike reserv'd to blame, or to commend,
A tim'rous foe, || and a suspicious friend;
Dreading ev'n fools, || by flatterers besieged,
And so obliging, || that he ne'er oblig'd*.

With what a masterly hand are the colours in this picture blended; and how admirably do the different traits thus opposed, serve, as it were, to touch up and shade one another! I would not be understood by this to signify my opinion of its likeness to the original. I should be sorry to think that it deserves this praise. The poet had received, or fancied he had received, great provocation. And perfect impartiality in one under the influence of resentment, is more than can be expected from human nature. I only speak of the character here exhibited, as one who, speaking of a portrait, without knowing the person for whom it was drawn, says it is well painted, and that there is both life and expression in the countenance.

" If there be any style of composition which excludes antithesis altogether (for I am not positive that there is), it is the pathetic. But the true reason which hath induced some critics immoderately to decry this figure is, that some authors are disposed immoderately to employ it. One extreme naturally drives those who perceive the error, to the opposite extreme. It rarely leaves them, even though persons of good sense and critical discernment, precisely where they were before. Such is the repulsive power of jarring tastes. Nay, there is a kind of mode, which in these, as well as in other matters, often influences our censures without our knowing it. It is this which sometimes leads us to condemn as critics, what as authors we ourselves practise. Witness the following reproach from the author just now quoted.

I see a chief who leads my chosen sons,

All arm'd with points, antitheses, and puns*.

"On the other hand, it is certain, that the more agreeable the apposite and temperate use of this figure is, the more offensive is the abuse, or, which is nearly the same, the immoderate use of it. When used moderately, the appearance of art, which it might otherwise have, is veiled, partly by the energy of the expression, which doth not permit the hearer at first to attend critically to the composition, and partly by the simplicity, or at least the more artless structure, both of the preceding sentences and of the following. But if a discourse run in a continued string of antithesis, it is impossible the hearer should not become sensible of this particularity. The art is in that case quite naked. Then indeed the frequency of the figure renders it insipid, the sameness tiresome, and the artifice insufferable."

Our judicious critic, indeed, very properly observes, that it is in this, as in most cases; it is the abuse, and not the use, of the figure that is inconsistent with the character of good writing.

"The only original qualities, says he, of style which are excluded from no part of a performance, nay, which ought, on the contrary, to pervade the whole, are purity and perspicuity. The others are suited merely to particular subjects and occasions. And if this be true of the qualities themselves, it must certainly be true of the tropes and figures which are subservient to these qualities. In the art of cookery, those spices which give the highest relish must be used the most sparingly. Who then could endure a dish, wherein these were the only ingredients? There is no trope or figure that is not capable of a good effect. I do not except those which are reckoned of the lowest value, alliteration, paronomasia, or even pun. But then the effect depends entirely on the circumstances. If these are not properly adjusted, it is always different from what it was intended to be, and often the reverse."

"The antithesis, in particular, gives a kind of lustre and emphasis to the expression. It is the conviction of this that hath rendered some writers intemperate in the use of it. But the excess itself is an evidence of its value. There is no risk of intemperance in using a liquor which has neither spirit nor flavour. On the contrary, the richer the beverage is, the danger is the greater, and therefore it ought to be used with the greater caution. Quintilian hath remarked concerning the writings of Seneca, which are stuffed with antithesis, that 'they abound in pleasant faults†.' The example had not been dangerous, if the faults had not been pleasant. But the danger here was the greater, as the sentiments conveyed under these figures were excellent. The thought recommended the expression. An admiration of the former insinuated a regard to the latter, with which it was so closely connected, and both very naturally engaged imitation. Hence Seneca is justly considered as one of the earliest corrupters of the Roman elo-

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quence.

* Dunciad.

† Instit. lib. x. cap. i. Abundant dulcibus vitis.

quence. And here we may remark by the way, that the language of any country is in no hazard of being corrupted by bad writers. The hazard is only when a writer of considerable talents hath not a perfect chastity of taste in composition: but, as was the case of Seneca, affects to excess what in itself is agreeable. Such a style compared with the more manly elocution of Cicero, we call effeminate, as betraying a sort of feminine fondness for glitter and ornament. There is some danger that both French and English will be corrupted in the same manner. There have been some writers of eminence in both, who might be charged, perhaps as justly as Seneca, with abounding in pleasant faults."

Were it not too invidious a task, we could exemplify the truth of this remark, by instancing some of our most highly admired writers and speakers, who notoriously owe their celebrity to their brilliant blunders or pleasant faults. But we leave our readers, to apply our author's precepts to example.

S.

A View of the Internal Evidence of the Christian Religion. By Soame Jenyns, Esq. 8vo. 2s. 6d. Doddsley.

Among the many attempts, to accommodate the profound mysteries of divine wisdom to the shallow comprehension of the human understanding, the present is by no means the least plausible or promising of success. But the *Impossible*, necessarily includes the *Impracticable*, and all attempts, to reconcile objects, that are in their very essence irreconcilable, must ever be ineffectual.

In pride, in reasoning pride, our error lies;
All quit their sphere and rush into the skies:
In aiming to be gods if angels fell;
In aiming to be angels, men rebel.

For, as the heavens are high above the earth, so are the ways of the Creator above those of his creatures; to whom the depths of his design and the extent of his power, must be ever unfathomable and past finding out. Hence nothing can be more reprehensible, than the arrogance of our modern *Rationalists*, in cavilling at every thing in *Revelation* that is not consonant with *Reason*, and in denying every thing to be religious that is not rational. Tenacious of the name of *Christians*, as they are of the tenets of *Heathens*, they want to new-model the old system of *Christianity*, by expunging all those doctrines, which they cannot reconcile to their new-fangled scheme of *Rationality*. But, alas! their reasoning faculties are too confined, to soar above

—this visible, diurnal sphere;

so that, after all, they must sit down content with a religion, which entitles them to no better an appellation than that of honest heathens, or give up even their nominal title to Christianity, and honestly confess themselves downright *Infidels*. Let them chuse; but the time seems to be approaching when they must make their choice. The *Christian* world is no longer to be deceived by these wolves in sheep's cloathing; these pretenders to the name of a *Saviour*, whose power of salvation they openly deny.

There is so much dissimulation and sophistry in the practices of these petty reasoners, that we are particularly sorry to see them kept in countenance by the misapplied abilities of better sophists; as they appear to be in the case before us.

It has, indeed, been hinted, more than once, that this little work is a mere *jeu d'esprit*, a polemical bubble, thrown out to amuse the multitude, to impose on their credulity and raise a sneer at the expence of their simplicity and

sincerity.

sincerity. We have a much better opinion of the author; whose rank and reputation in life, as well as in science and literature, forbid our entertaining a thought so derogatory from his character, as a man of candour, honour and probity. For his christianity, it is true, we have hitherto given him credit; but, as he now professes himself religiously solvent, we shall take the liberty of investigating the terms of payment, by a particular and impartial review of his present performance.—Before we begin this investigation, however, it may not be amiss to enter a caveat, against the reader's giving credit to the argument merely on the authority of the writer. The good faith of the latter, respects himself alone, the validity of his reasoning only respects the reader.

Should his work, he says, ever have the honour to be admitted into certain modern good company, they will immediately determine it to be that of some enthusiast or methodist, some beggar, or some madman.

"I shall, therefore," says he, "beg leave to assure them, that the author is very far removed from all these characters: that he once perhaps believed as little as themselves; but having some leisure and more curiosity, he employed them both in resolving a question which seemed to him of some importance,—Whether christianity was really an imposture founded on an absurd, incredible, and obsolete fable, as many suppose it? Or whether it is, what it pretends to be, a revelation communicated to mankind by the interposition of supernatural power? On a candid enquiry, he soon found, that the first was an absolute impossibility, and that its pretensions to the latter were founded on the most solid grounds: In the further pursuit of his examination, he perceived, at every step, new lights arising, and some of the brightest from parts of it the most obscure, but productive of the clearest proofs, because equally beyond the power of human artifice to invent, and human reason to discover."

That it is of consequence to the reader to know, that the author is not an enthusiast or a madman, we admit; but why we are told he is not a methodist or a beggar, we do not readily conceive. Is the truth less true because it is maintained by a methodist? An argument less valid because advanced by a beggar? Or would the same truth be more true if maintained by a bishop? Or the same argument more valid if advanced by a Nabob?—Our Saviour and his apostles were neither men of eminence in church or state. They were neither high-priests nor lords of trade; neither men of credit nor men of fortune. Nor do we see any incongruity in a very sensible man's being a methodist and a very good christian's being as poor as Job.—It is more to the purpose that we are told, the author is not an enthusiast or a madman. But who tells us this? The very man himself.—And who ever took a man's own word for his not being in a state of insanity or intoxication.—"I drunk!" says the drunken Cassio in the play, "No, Sir,—This is my right hand and this is 'my left'—at the same time mistaking one for the other.—We do not say, this is the case with our author; but, that his own asseveration merely can not be admitted as evidence to the contrary. From his own confession it appears, he is a convert from *Infidelity*: now all converts are apt to run into extremes and from excess of incredulity to become too credulous. From doubting and disbelieving even what is probably true, they affect to believe what is palpably false. From denying almost every thing, they come to admit of almost any thing.—Certain it is that "faith or "calmness of belief, is frequently and strongly recommended in the gospel." But by the faith or calmness of belief, inculcated in the gospel, can be meant nothing more than the *pious assent* and submissive acquiescence of human reason to its mysterious and incomprehensible doctrines; and not that *rational conviction*, which arises from a clear comprehension of a proposition and the evident demonstration of its truth. The utility of recommending such a kind of faith or facility of rational conviction is obvious. A distinction, therefore, equal to the difference, should be made between the *Faith* of the *Christian* and the *Belief* of the *philosopher*. The latter may justly revolt at what the former admits, without any impeachment of the good faith and sincerity of either. Nor is it to be wondered at, if we reflect on the inclination of men to believe what they wish, that the philosopher disposed to become a Christian,

a Christian, should sometimes mistake powerful persuasion for rational conviction, and think he is impelled by reason to assent to what, nothing but the irresistible impulse of divine grace could have prevailed on him to admit.

Without charging our author with too fondly indulging his wishes this way (which, however pious, is certainly a species of enthusiasm) we cannot help thinking he betrays a little tincture of it in his paradoxical observation, respecting Divine Revelation in general; when, he says, all circumstances considered, "if it were in every part familiar to our understandings, and consonant to our reason, we should have great cause to suspect its divine authority; and, therefore, had this revelation been less incomprehensible, it would certainly have been more incredible."—That is, in plainer terms, "If we understood it better, we should be apt to believe it less."—Is not this on the plan of *Credo quia impossibile est*? It is plain that we must here make some distinction between Christian and philosophical credibility, or leave in doubt our author's declaration that he, is no degree, touched with enthusiasm or insanity. But to proceed in our review of his work; in which we shall pursue his argument more closely than our plan will permit us to do that of other writers on topics of less importance.—That we may not be guilty of misrepresentation, also, we shall give his own state of its nature and design at large.

"Most of the writers, who have undertaken to prove the divine origin of the Christian Religion, have had recourse to arguments drawn from these three heads: the prophecies still extant in the Old Testament, the miracles recorded in the New, or the internal evidence arising from that excellence, and those clear marks of supernatural interposition, which are so conspicuous in the religion itself: the two former have been sufficiently explained and enforced by the ablest pens; but the last, which seems to carry with it the greatest degree of conviction, has never, I think, been considered with that attention, which it deserves.

"I mean not here to depreciate the proofs arising from either prophecies, or miracles: they both have or ought to have their proper weight; prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion, whose truth they were intended to testify; such are those to be found in various parts of the scriptures relative to the coming of the Messiah, the destruction of Jerusalem, and the unexampled state in which the Jews have ever since continued, all so circumstantially descriptive of the events, that they seem rather histories of past, than predictions of future transactions; and whoever will seriously consider the immense distance of time between some of them and the events which they foretell, the uninterrupted chain by which they are connected for many thousand years, how exactly they correspond with those events, and how totally unapplicable they are to all others in the history of mankind; I say, whoever considers these circumstances, he will scarcely be persuaded to believe, that they can be the productions of preceding artifice, or posterior application, or can entertain the least doubt of their being derived from supernatural inspiration.

"The miracles recorded in the New Testament to have been performed by Christ and his Apostles, were certainly convincing proofs of their divine commission to those who saw them; and as they were seen by such numbers, and are as well attested, as other historical facts, and above all, as they were wrought on so great and so wonderful an occasion, they must still be admitted as evidence of no inconsiderable force; but, I think, they must now depend for much of their credibility on the truth of that religion, whose credibility they were at first intended to support. To prove the truth of the Christian Religion, we should begin by shewing the internal marks of Divinity, which are stamped upon it; because on this the credibility of the prophecies and miracles in a great measure depends: for if we have once reason to be convinced, that this religion is derived from a supernatural origin; prophecies and miracles will become so far from being incredible, that it will be highly probable, that a supernatural revelation should be foretold, and enforced by supernatural means

"What

"What pure Christianity is, divested of all its ornaments, appendages, and corruption, I pretend not to say; but what it is not, I will venture to affirm, which is, that it is not the offspring of fraud or fiction: such, on a superficial view, I know it must appear to every man of good sense, whose sense has been altogether employed on other subjects; but if any one will give himself the trouble to examine it with accuracy and candor, he will plainly see that however fraud and fiction may have grown up with it, yet it never could have been grafted on the same stock, nor planted by the same hand.

"To ascertain the true system, and genuine doctrines of this religion after the undecided controversies of above seventeen centuries, and to remove all the rubbish, which artifice and ignorance have been heaping upon it during all that time, would indeed be an arduous task, which I shall by no means undertake; but to shew, that it cannot possibly be derived from human wisdom, or human imposture, is a work, I think attended with no great difficulty, and requiring no extraordinary abilities, and therefore I shall attempt that, and that alone, by stating, and then explaining the following plain, and undeniable propositions.

"First, that there is now extant a book intitled the New Testament.

"Secondly, that from this book may be extracted a system of religion entirely new, both with regard to the object and the doctrines, not only infinitely superior to, but unlike every thing, which had ever before entered into the mind of man.

"Thirdly, that from this book may likewise be collected a system of ethics, in which every moral precept founded on reason is carried to a higher degree of purity and perfection, than in any other of the wisest philosophers of preceding ages; every moral precept founded on false principles is totally omitted, and many new precepts added peculiarly corresponding with the new object of this religion.

"Lastly, that such a system of religion and morality could not possibly have been the work of any man, or set of men; much less of those obscure, ignorant, and illiterate persons, who actually did discover, and publish it to the world; and that therefore it must undoubtedly have been effected by the interposition of divine power, that is, that it must derive its origin from God."

Such is this writer's plan, as exhibited by himself; on which we beg leave first to observe that, the terms, in which it is laid down are too vague and the style too metaphorical for a logical Essay; the form of which it affects to assume. One would imagine that a casuist, so rigid as to think it necessary to offer "the existence of a book entitled the New Testament," as a formal proposition, would have been strict enough to set out with as formal a definition of the enthymeme itself, or object in contemplation.—The design in view is professedly "to prove the truth of the christian religion," and yet "what pure christianity is, divested of all its ornaments, appendages and corruption, he will not pretend to say."—Does our logician then predicate nothing of his subject?—Yes, tho' he will not pretend to say what pure christianity is, he will venture to affirm what it is *not*. His affirmation, however, is not even a negative predicate of its essence or property, but an assertion relative to its derivation "it is not the *offspring* of fraud or fiction."—"Fraud and fiction may have grown up with it, yet it never could have been grafted upon the same stock, nor planted by the same hand."—These metaphorical expressions, we say, are ill adapted to the subject in hand; which requires simple, unequivocating and precise terms, less liable to misconception and mistake. We cannot help thinking it also, extremely illogical to undertake to prove, what any thing may be imputed to, as its cause, without being able to give some definition of the thing itself; as an effect. To affirm positively *what*, and *shew whence* it is *not derived*, without pretending to know what *it is*, is certainly not very philosophical, however popular a mode it may be of theological controversy.

But to accommodate our *Review* to the *view* itself. As to proposition the *first*, very little, as the author says, need be said, as it is a plain fact, which cannot be denied, such writings do now exist: the less need, therefore, as before observed, to give it the formality of a proposition, to be proved.

"My

"My second proposition, says our author, is not quite so simple, but, I think, not less undeniable than the former, and is this: that from this book may be extracted a system of religion entirely new, both with regard to the object, and the doctrines, not only infinitely superior to, but totally unlike every thing, which had ever before entered into the mind of man: I say extracted, because all the doctrines of this religion having been delivered at various times, and on various occasions, and here only historically recorded, no uniform or regular system of theology is here to be found; and better perhaps it had been, if less labour had been employed by the learned, to bend and twist these divine materials into the polished forms of human systems, to which they never will submit, and for which they were never intended by their great author. Why he chose not to leave any such behind him we know not, but it might possibly be, because he knew, that the imperfection of man was incapable of receiving such a system, and that we are more properly, and more safely conducted by the distant, and scattered rays, than by the too powerful sunshine of divine illumination."

Our author expresses himself here, also, in terms very vague and equivocal. "A system of religion, he says, may be extracted from the New Testament infinitely superior [*superior in what respect?*] to every other; and yet no uniform or regular system of theology is to be found there; and it had been better perhaps if the learned had never attempted to form such systems; being probably incompatible with the divine oeconomy respecting mankind." Such is, in fact, what he advances; than which nothing appear to us more confused and inconsistent. Can an uniform regular system be extracted from writings in which no such system is to be found? or is it to be a multiform, irregular system only, which, it is insinuated, had better not be found at all? Really we cannot readily enter into the propriety of this proposition. The truth is, that our author himself does not appear, by his illustration of it, to have the clearest systematical view of the religion, whose truth he so elaborately endeavours to prove; although we must do him the justice to own, that he seems pretty orthodox, as to its principal tenets.

He observes in particular, that "the doctrines of this religion are equally new with the object; and contain ideas of God, and of man, of the present, and of a future life; and of the relations which all these bear to each other totally unheard of, and quite dissimilar from any which had ever been thought on, previous to its publication. No other ever drew so just a portrait of the worthlessness of this world, and all its pursuits, nor exhibited such distinct, lively and exquisite pictures of the joys of another; of the resurrection of the dead, the last judgment, and the triumphs of the righteous in that tremendous day, 'when this corruptible shall put on incorruption, and this mortal shall put on immortality'." No other has ever represented the supreme Being in the character of three persons united in one God†. No other has attempted to reconcile those seeming contradictory but both true propositions, the contingency of future events, and the fore-knowledge of God, or the free will of the creature with the over-ruling grace of the Creator. No other has so fully declared the necessity of wickedness and punishment, yet so effectually instructed individuals to resist the one, and to escape the other: no other has ever pretended to give any account of the depravity of man, or to point out any remedy for it: no other has ventured to declare the unpardonable nature of sin without the influence of a mediatorial interposition, and a vicarious atonement from the sufferings of a superior

* 1 Cor. xv. 53.

† That there subsists some such union in the divine nature, the whole tenour of the New Testament seems to express, and it was so understood in the earliest ages: but whether this union does, or does not imply equality, or whether it subsists in general, or only in particular circumstances, we are not informed, and therefore on these questions it is not only unnecessary, but improper for us to decide.

perior Being †. Whether these wonderful doctrines are worthy of our belief must depend on the opinion, which we entertain of the authority of those, who published them to the world; but certain it is, that they are all so far removed from every tract of the human imagination, that it seems equally impossible, that they should ever have been derived from the knowledge or artifice of man.

"Some indeed there are, who, by perverting the established signification of words, (which they call explaining) have ventured to expunge all these doctrines out of the scriptures, for no other reason than that they are not able to comprehend them; and argue thus:—The scriptures are the word of God; in his word no propositions contradictory to reason can have a place; these propositions are contradictory to reason, and therefore they are not there: But if these bold assertors would claim any regard, they should reverse their argument, and say,—These doctrines make a part, and a material part of the scriptures, they are contradictory to reason; no propositions contradictory to reason can be a part of the word of God, and therefore neither the scriptures, nor the pretended revelation contained in them, can be derived from him: this would be an argument worthy of rational and candid deists, and demand a respectful attention; but when men pretend to disprove facts by reasoning, they have no right to expect an answer."

Our author will, therefore, hardly think it worth his while to answer the questions, put to him, on this head, by the *Critical Reviewers*, who demand to know where, or by what passages the New Testament inculcates the doctrines above enumerated: doctrines, which the *rational* advocates of Christianity are afraid to adopt. "These advocates," say they, "cannot adopt notions and sentiments, which are founded on ambiguous, figurative, or fanciful expressions; and suspect a misinterpretation of scripture, where the doctrine they embrace, is far removed from every track of the human imagination."—This is exactly what our author upbraids them for, their wanting to reduce the extent of divine wisdom to the line of the human understanding. These critics cannot allow with this writer, "that the province of reason is *only* to examine into the *authority* of Revelation; and when that is proved that reason has nothing more to do than to acquiesce." And so far we agree with them that *Reason* is just as well qualified to judge of the interpretation of particular texts and passages of scripture, as to judge of the authenticity of the whole. If we deny, on the authority of that very scripture, that unenlightened reason is qualified to judge of either. Our author himself "readily acknowledges, that the scriptures are not revelations from God, but the history of such Revelations;" of whose imperfections and fallibility, therefore, we say, nothing less than the influence of that divine grace, which inspired the revelation itself, can qualify any man to judge. Hence the moral arguments, and historical evidence, which our author adduces, to prove the expediency and even necessity of revelation, appear altogether nugatory. To deny the probable facts, related in the New Testament, would be as absurd as to deny the probable facts in any other history; and yet the joint evidence of all the probable facts related in all history sacred or profane, amount to no more than that moral evidence, which will justify the belief of probable, but not improbable, facts. Our author, after the example of many others, builds much on the deplorable state of the pagan world, at the time of our Saviour's appearance on earth.

"To say the truth, says he, before the appearance of Christianity there existed nothing like religion on the face of the earth; the Jewish only excepted: all other nations were immersed in the grossest idolatry, which had

† That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth, after reading the works of Thucydides and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome.

little or no connection with morality, except to corrupt it by the infamous examples of their imaginary deities: they all worshipped a multiplicity of gods and daemons, whose favour they courted by impious, obscene, and ridiculous ceremonies, and whose anger they endeavoured to appease by the most abominable cruelties. In the politest ages of the politest nations in the world, at a time when Greece and Rome had carried the arts of oratory, poetry, history, architecture and sculpture to the highest perfection, and made no inconsiderable advances in those of mathematics, natural, and even moral philosophy, in religious knowledge they had made none at all; a strong presumption, that the noblest efforts of the mind of man unassisted by revelation were unequal to the task. Some few indeed of their philosophers were wise enough to reject these general absurdities, and dared to attempt a loftier flight: Plato introduced many sublime ideas of nature, and its first cause, and of the immortality of the soul, which being above his own and all human discovery, he probably acquired from the books of Moses or the conversation of some Jewish rabbies, which he might have met with in Egypt, where he resided, and studied for several years: from him Aristotle, and from both Cicero and some few others drew most amazing stores of philosophical science, and carried their researches into divine truths as far as human genius alone could penetrate. But these were bright constellations, which appeared singly in several centuries, and even these with all this knowledge were very deficient in true theology. From the visible works of the Creation they traced the being and principal attributes of the Creator; but the relation which his being and attributes bear to man they little understood; of piety and devotion they had scarce any sense, nor could they form any mode of worship worthy of the purity and perfection of the divine nature: they occasionally flung out many elegant encomiums on the native beauty, and excellence of virtue: but they founded it not on the commands of God, nor connected it with a holy life, nor hung out the happiness of heaven as its reward, or its object. They sometimes talked of virtue carrying men to heaven, and placing them amongst the gods; but by this virtue they meant only the invention of arts, or feats of arms: for with them heaven was open only to legislators, and conquerors, the civilizers, or destroyers of mankind. This was then the summit of religion in the most polished nations in the world, and even this was confined to a few philosophers, prodigies of genius and literature, who were little attended to, and less understood by the generality of mankind in their own countries; whilst all the rest were involved in one common cloud of ignorance and superstition.

“At this time Christianity broke forth from the east like a rising sun, and dispelled this universal darkness, which obscured every part of the globe, and even at this day prevails in all those remoter regions, to which its salutary influence has not as yet extended. From all those which it has reached, it has, notwithstanding its corruptions, banished all those enormities, and introduced a more rational devotion, and purer morals: It has taught men the unity, and attributes of the supreme Being, the remission of sins, the resurrection of the dead, life everlasting, and the kingdom of heaven; doctrines as inconceivable to the wisest of mankind antecedent to its appearance, as the Newtonian system is at this day to the most ignorant tribes of savages in the wilds of America: doctrines, which human reason never could have discovered, but which when discovered, coincide with, and are confirmed by it; and which, though beyond the reach of all the learning and penetration of Plato, Aristotle, and Cicero, are now clearly laid open to the eye of every peasant and mechanic with the Bible in his hand. These are all plain facts too glaring to be contradicted, and therefore, whatever we may think of the authority of these books, the relations which they contain, or the inspiration of their authors, of these facts, no man, who has eyes to read, or ears to hear, can entertain a doubt; because there are the books, and in them is this religion.”

All this is doubtless well said; but might not an able casuist, and as good a writer, almost as plausibly declaim in favour of the conquerors, legislators, and

and moralists of unenlightened paganism, and to the shame of the immorality of professed Christians. Might he not exhibit a picture of horror faithfully drawn from the history of Christianity, and the propagation of our holy religion, still more shocking to humanity, and contradictory to its divine precepts, than is afforded by the most horrid æra in the annals of heathenism? Hath the savage fury of hostile barbarians, the avarice of insatiable tyrants, or the boundless ambition of heathen conquerors been the cause of more blood-shed or greater cruelty, than the zeal of religious fanatics, the phrenzy of pious enthusiasm, or the pride and avarice of Christian priests? And might not an artful declaimer very reasonably pretend that a religion, whose professors could be guilty of so much wickedness, could not possibly merit the epithets of divine or holy? Would he not rather derive it from Hell, as its most natural source, than from Heaven, the fountain of mercy and goodness?—Declamations of this kind, therefore, prove nothing.

In the proof of our author's *third* proposition, he makes a peculiar distinction between the moral precepts of Christianity (founded, as he observes, on reason) and those precepts, which, being founded on false principles, inculcate in fact no virtues at all. Under the former he includes piety to God, benevolence to man, justice, charity, temperance and sobriety, with all those which prohibit the contrary vices, all that debase our natures, and, by mutual injuries, introduce universal disorder, and consequently universal misery. Under the latter he classes those fictitious virtues, which, he says, produce no salutary effects; and however admired, are no virtues at all, such as Valour, Patriotism and Friendship.

"*Valour*, says he, for instance, or active courage, is for the most part constitutional, and therefore can have no more claim to moral merit, than wit, beauty, health, strength, or any other endowment of the mind or body; and so far is it from producing any salutary effects by introducing peace, order, or happiness into society, that it is the usual perpetrator of all the violences, which from retaliated injuries distract the world with bloodshed and devastation. It is the engine by which the strong are enabled to plunder the weak, the proud to trample upon the humble, and the guilty to oppress the innocent; it is the chief instrument which Ambition employs in her unjust pursuits of wealth and power, and is therefore so much extolled by her votaries: it was indeed congenial with the religion of pagans, whose gods were for the most part made out of deceased heroes, exalted to heaven as a reward for the mischiefs which they had perpetrated upon earth, and therefore with them this was the first of virtues, and had even engrossed that denomination to itself; but, whatever merit it may have assumed among pagans, with christians it can pretend to none, and few or none are the occasions in which they are permitted to exert it: they are so far from being allowed to inflict evil, that they are forbid even to resist it; they are so far from being encouraged to revenge injuries, that one of their first duties is to forgive them; so far from being incited to destroy their enemies, that they are commanded to love them, and to serve them to the utmost of their power. If christian nations therefore were nations of christians, all war would be impossible and unknown amongst them, and valour could be neither of use or estimation, and therefore could never have a place in the catalogue of christian virtues, being irreconcilable with all its precepts. I object not to the praise and honours bestowed on the valiant, they are the least tribute which can be paid them by those who enjoy safety and affluence by the intervention of their dangers and sufferings; I assert only that active courage can never be a christian virtue, because a christian can have nothing to do with it. Passive courage is indeed frequently, and properly inculcated by this meek and suffering religion, under the titles of patience and resignation: a real and substantial virtue this, and a direct contrast to the former; for passive courage arises from the noblest dispositions of the human mind, from a contempt of misfortunes, pain, and death, and a confidence in the protection of the Almighty; active from the meanest: from passion, vanity, and self-dependence: passive courage is derived from a zeal for truth, and a

perseverance in duty; active is the offspring of pride and revenge, and the parent of cruelty and injustice: in short, passive courage is the resolution of a philosopher, active the ferocity of a savage. Nor is this more incompatible with the precepts, than with the object of this religion, which is the attainment of the kingdom of heaven; for valour is not that sort of violence, by which that kingdom is to be taken; nor are the turbulent spirits of heroes and conquerors admissible into those regions of peace, subordination, and tranquillity.

"*Patriotism* also, that celebrated virtue so much practised in ancient, and so much professed in modern times, that virtue, which so long preserved the liberties of Greece, and exalted Rome to the empire of the world: this celebrated virtue, I say, must also be excluded; because it not only falls short of, but directly counteracts, the extensive benevolence of this religion. A christian is of no country, he is a citizen of the world; and his neighbours and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance: Christianity commands us to love all mankind, Patriotism to oppress all other countries to advance the imaginary prosperity of our own: Christianity enjoins us to imitate the universal benevolence of our Creator, who pours forth his blessings on every nation upon earth; Patriotism to copy the mean partiality of an English parish-officer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own inconsiderable village. This has ever been a favourite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a licence to inflict wrongs and injuries not only with impunity, but with applause; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of christian virtues.

"*Friendship* likewise, although more congenial to the principles of Christianity arising from more tender and amiable dispositions, could never gain admittance amongst her benevolent precepts for the same reason; because it is too narrow and confined, and appropriates that benevolence to a single object, which is here commanded to be extended over all: Where friendships arise from similarity of sentiments, and disinterested affections, they are advantageous, agreeable, and innocent, but have little pretensions to merit; for it is justly observed, 'If ye love them, which love you, what thanks have ye? for sinners also love those, that love them*.' But if they are formed from alliances in parties, factions, and interests, or from a participation of vices, the usual parents of what are called friendships among mankind, they are then both mischievous and criminal, and consequently forbidden, but in their utmost purity deserve no recommendation from this religion."

In reply, however, to what is here advanced on Friendship and the text quoted from Luke in support of it, may be opposed the precept inculcated in John xiii. 34. quoted also by our author in favour of that christian virtue Charity: "A new commandment I give unto you, that ye love one another; as I have loved you that ye love one another; by this shall all men know that ye are my disciples, if ye have love one to another."—Here we see that brotherly-love, or mutual friendship (which in the former text is represented as of little merit, being the virtue of sinners) is made the criterion of christianity, the virtue one should imagine characteristic of saints. Christian charity, in its utmost extent is certainly something more than mere friendship; but we cannot help thinking that reciprocal affection, or, as our author styles it, that "benevolent disposition, which is here made the characteristic of Christ's disciples, the test of his obedience and the mark by which he is to be distinguished," is too near a-kin to friendship, to admit of friendship's being with propriety discarded as a fictitious virtue, or as no virtue at all. Our author, indeed, is far from being consistent on this head. For, after depreciating as above the virtues in question, he tells us, he

"means

* Luke vi. 32.

" means not by this to pass any censure on the principles of valour, patriotism and honour *." They may be useful, says he, " and perhaps necessary, in the commerce and business of the present turbulent and imperfect state; and those who are actuated by them may be virtuous, honest and even religious men: all that I assert is, that they cannot be christians."—And yet, in a subsequent page of the work, we are expressly told that in the present state, as enlightened by the gospel, " if we will not accept of christianity, we can have no religion at all." For that " those who fly from this scarce ever stop at deism; but hasten on with great alacrity to a total rejection of all religious and moral principles whatever." Surely, in passing this hard judgment on unbelievers, our author does not himself exercise that christian virtue of charity, he so warmly recommends to others!

In his enumeration of the true virtues or moral duties of christianity, our author properly introduces that of *Faith*.

" Faith, says he, is another moral duty enjoined by this institution, of a species so new, that the philosophers of antiquity had no word expressive of this idea, nor any such idea to be expressed; for the word πιστις or *fides*, which we translate faith, was never used by any pagan writer in a sense the least similar to that, to which it is applied in the New Testament: where in general it signifies an humble, teachable, and candid disposition, a trust in God, and confidence in his promises; when applied particularly to christianity, it means no more than a belief of this single proposition, that Christ was the son of God, that is, in the language of those writings, the Messiah, who was foretold by the prophets, and expected by the Jews; who was sent by God into the world to preach righteousness, judgment, and everlasting life, and to die as an atonement for the sins of mankind. This was all that Christ required to be believed by those who were willing to become his disciples: he, who does not believe this, is not a Christian, and he who does, believes the whole that is essential to his profession, and all that is properly comprehended under the name of faith."

" This unfortunate word, continues our author, has indeed been so tortured and so misapplied to mean every absurdity, which artifice could impose upon ignorance, that it has lost all pretensions to the title of virtue; but if brought back to the simplicity of its original signification, it well deserves that name, because it usually arises from the most amiable dispositions, and is always a direct contrast to pride, obstinacy, and self-conceit. If taken in the extensive sense of an assent to the evidence of things not seen, it comprehends the existence of a God, and a future state, and is therefore not only itself a moral virtue, but the source from whence all others must proceed; for on the belief of these all religion and morality must intirely depend. It cannot be altogether void of moral merit, (as some would represent it) because it is in a degree voluntary; for daily experience shews us, that men not only pretend to, but actually do believe, and disbelieve almost any propositions, which best suits their interests, or inclinations, and unfeignedly change their sincere opinions with their situations and circumstances. For we have power over the mind's eye, as well as over the body's, to shut it against the strongest rays of truth and religion, whenever they become painful to us, and to open it again to the faint glimmerings of scepticism and infidelity when we ' love darkness rather than light, because our deeds are evil.' And this, I think, sufficiently refutes all objections to the moral nature of faith, drawn from the supposition of its being quite involuntary, and necessarily dependent on the degree of evidence, which is offered to our understandings."

Here our author makes a just and necessary distinction between the faith of a christian and the belief of a philosopher. The former does not require a rational

* This term is substituted here instead of friendship, not strictly adhering to the rules of reasoning; but our logician, having insensibly changed his ground a little, found the term *bonour* more pertinent to the state of his argument. Rev.

† John iii. 19.

rational conviction of the truth of its object. It may adopt notions and opinions even confused and obscure, without impeachment of its sincerity; whereas the belief of a philosopher not only requires rational conviction, founded on positive evidence, but it requires also a clear and precise comprehension of all the terms of the proposition laid down. Now the unfeigned assent, or voluntary submission of reason, to the truth of a proposition, whose terms are not perfectly understood, is sufficient to entitle a christian to rank among the number of the faithful. But a philosopher, who makes every thing submit to reason, cannot believe either that which he does not clearly conceive, or that of which he is not as clearly convinced. Admitting, therefore, that faith be a christian duty, it appears to be a duty that must be inculcated and enforced by means superior to mere reason. Hence we do not see the necessity of any demonstrative proof of our author's three propositions; admitting them to be proved. It is sufficient that he is, as he says, *persuaded* that such propositions are true, to justify him in proceeding to his conclusion? viz.

"That such a system of religion and morality could not possibly have been the work of any man, or set of men, much less of those obscure, ignorant, and illiterate persons who actually did discover, and publish it to the world; and that therefore it must have been effected by the supernatural interposition of divine power and wisdom; that is, that it must derive its origin from God."

This argument, continues our author, seems little short of demonstration. But, we do not see, as before observed, the necessity of demonstration to produce such an assent, as is here admitted to constitute a *Christian's* Faith. If such Faith be, as our author says, an act of the will as much as of the understanding, there are many inducements to such an act that fall far short of demonstration. If it be, as he observes, "well worth every man's while to believe Christianity if he can," and such belief depends so much on his will, one would think motives of self-interest alone would excite him to shew that he could, in this case, do as he would. Is it not a sufficient incitement, to faith in Christianity, to reflect that "it is the surest preservative against vicious habits and their attendant evils, the best resource under distresses and disappointments, ill health and ill fortune, and the firmest basis on which contemplation can rest?"—That "it is the only principle, which can retain men in a steady and uniform course of virtue, piety, and devotion, or can support them in the hour of distress, of sickness and of death?"—Unhappily for unbelievers, they require a proof of the truth of even these reflections, or, what would answer the same end, a belief or persuasion of that truth. There can be no doubt but this would be sufficient to make them immediately adopt an expedient, so admirably calculated to promote their ease and happiness. But whence is such belief or persuasion to be derived? From Reason? We fear not; unless the truth of the Christian religion could be much more rationally proved than by, what this writer calls, demonstration. Admitting, that he had logically proved his three formal propositions, and as logically deduced his conclusion, we do not see how the truth of the Christian religion can be said to be thence proved, unless men were agreed in the tenets of which that religion consists.

Our author, indeed, tho he scrupled at first setting out to say what pure Christianity was, has reduced it, in his illustration of Faith, to what he calls a single proposition. But he cannot be ignorant that this single proposition is sufficiently multifarious and complicated. He cannot be ignorant that the expression *Son of God* is differently understood by different interpreters; that some think it consistent with his being a mere man, while others think it exalts him to an equality with the Deity. He cannot be ignorant that his atonement by death for the sins of mankind, is controverted and even boldly denied by a considerable number of professed Christians. To what purpose is it that our author tells us this proposition is the essential creed of a christian, if other writers of equal authority tell us otherwise. Nay to what purpose is it, we are told that the same proposition is to be found *totidem verbis* in the Scriptures, whose truth we admit, if they are liable to various interpretation?—It is in vain to say that "when we are once convinced the Scriptures are of divine original, we have nothing more to do but implicitly believe

lieve what they tell us." How many thousand volumes of controversy have there not been written to determine what they do tell us; which is still left as perplexed and indeterminate as ever. Granting that implicit faith in divine revelation be our duty; by what means are we to trace from the *history* of that revelation, what it really is? Surely it must be by the same means as those by which we become convinced of its divine original! If reason be competent in the one case, it surely must be so in the other. At the same time, if the operation of grace be necessary to impress the true sense and meaning of the scriptures on the mind and heart of the unconverted sinner, why should it be less necessary, as it is evidently equally expedient, to convince him of the divine origin of revelation in general?—We firmly believe that, admitting the reality of our author's conversion to christianity (of which we have no reason to doubt) he is much more indebted for it to the efficacious and irresistible impulse of divine grace, than to all the pains he has taken, and the ingenuity he has exerted, in investigating the moral proofs of its divine institution.

The truth is, that, with all this writer's acknowledged ingenuity, he has not the most rational notions of the operation of Reason: for instance, "There are many propositions, he says, which contradict our reason and yet are demonstrably true."—That this is a proposition contradictory to reason, we admit; but we deny that it is either true or capable of demonstration. There may be propositions contradictory to reason, and yet not demonstrably false; nay, they may be such as, however contradictory to reason, we cannot help believing to be true: but to be demonstrably so, they must be perfectly and evidently consonant to reason; for demonstration is nothing but the result of a complete process of rational argument. Intuition is not demonstration; Instinct is not demonstration; Perception is not demonstration, nor is Conceit demonstration; and yet intuitive or instinctive impulse, the force of imagination or firm persuasion, may have equal influence on the mind, with that of the clearest demonstration. That influence, however, is of another kind: and, though it be not rational, it has often a greater effect over even rational creatures than the most clear and precise of rational deductions. We experienced *this*, even in the common concerns of life: in the more uncommon, the force of inclination and the power of imagination, is so notoriously known to overpower the strongest of our reasoning faculties, that it were absurd to support the credit of demonstration in cases, where even demonstration itself must give way to prejudice and prepossession.—And, if to prejudice and prepossession, surely to the operation of Grace, and the influence of divine inspiration!

Our ingenious author, nevertheless, endeavours to support his precept by example. He offers an instance of the propositions, which, he says, are *contradictory to reason* and yet are *demonstrably true*. Read him. "One is the very first principle of all religion, the being of a God; for that any thing should exist without a *cause*, or that any thing should be the *cause* of its own *existence*, are propositions equally contradictory to our reason; yet one of them must be true, or *nothing* could ever have *existed*."

The *Monthly Reviewers* very justly insinuate that here is a confusion of terms: indeed our author here sadly exposes his want of logical precision.—Not to cavil at his calling God a *thing*, his opposing the term *Being*, or *Existence* (instead of *Effect*) to the term *Cause*, is illogical in the highest degree. All created *Beings*, or *things*, are confessedly the *EFFECTS* of one *FIRST CAUSE*; but we conceive this is the first time, an expert logician made such a blunder as to put the *first* cause on a footing with *second* causes; and assert (as our author, in fact, does) that no *cause* could ever have existed that was not the *effect* of some *prior* cause. If this be not a flat denial of the existence of a God, or *first* cause, we know not what is.

Our author mistakes the permanent predicament of *existence*, and *duration*, for the transitory one of *production*, and *succession*. In the former the terms *Being* and *Thing* are used with propriety: in the latter those of *Cause* and *Effect* with equal propriety: but it is a solecism in ratiocination to confound one with the other. For, tho in the order of nature the *existence* of one thing becomes

becomes the productive *cause* of another, the God of Nature, the primary, and efficient cause of all, superior to the work of his hands, is exempted from the laws of subordination; which he has prescribed as the regular succession of second causes and effects. It is, indeed, in our conception, a kind of metaphysical blasphemy to represent God as an effect which could not have existed without a cause, even though it be sheltered under the metaphysical absurdity of supposing that effect the cause of itself.

And yet our author proceeds with his examples; "In like manner, the over-ruling grace of the Creator, and the free-will of his creatures, his certain foreknowledge of future events, and the uncertain contingency of those events, are to our apprehensions absolute contradictions to each other; and yet the truth of every one of these is demonstrable from Scripture, reason and experience."—Here again our author confounds the *absolute* and *eternal* attributes of the Creator with the *relative* and *temporary* properties of his creatures. That these should be apparently contradictory is no wonder: but that they are not, as our author affirms, *absolute* contradictions, is known to every man of sense and science, that hath bestowed sufficient attention on the subject; to whom these seeming contradictions must be easily reconcilable. The over-ruling grace of the Creator is irresistible and positive; the free-will of his creatures yielding and comparative. The agency of man, compared with that of the Deity, is limited, confined and servile. On the other hand, if compared with the agency of inferior animals, plants, &c. it is liberal and free.—The foreknowledge of the Deity is absolute and indisputable, as the succession of future events is with respect to him, fixed and unalterable; with respect to man, indeed, their contingency is as uncertain as is his want of foreknowledge, or ignorance, of their necessary succession.

All Nature is but *Art*, unknown to thee;

All chance, direction, which thou canst not see.

Nor doth our author appear to be more an adept in Metaphysics and Theology than in Physics or Natural Philosophy: starting imaginary and groundless theories in both, to support others equally groundless by incompetent evidence. Of this we have several instances in his replies to the various objections that are raised by unbelievers.

In answer to the first objection, striking at the root of all Revelation, by asserting, that it is incredible because unnecessary, on the plea of the sufficiency of human reason; our rationalist belabours poor human reason most terribly. Having concisely deduced from the history of the world this *demonstrable* proposition, that "Reason, in her natural state, is incapable of making any progress in knowledge;" "so," says he, "when furnished with materials by supernatural aid, if left to the guidance of her own wild imaginations [only think, reader, of the *wild imaginations* of Reason] she falls into more numerous, and more gross errors, than her own native ignorance could ever have suggested. There is then no absurdity so extravagant, which she is not ready to adopt: she has persuaded some, that there is no God; others that there can be no future state: she has taught some, that there is no difference between vice and virtue, and that to cut a man's throat and to relieve his necessities are actions equally meritorious: she has convinced many, that they have no free-will in opposition to their own experience; some that there can be no such thing as soul, or spirit, contrary to their own perceptions; and others, no such thing as matter or body, in contradiction to their senses. By analysing all things she can shew, that there is nothing in any thing; by perpetual shifting she can reduce all existence to the invisible dust of scepticism; and by recurring to first principles, prove to the satisfaction of her followers, that there are no principles at all. How far such a guide is to be depended on in the important concerns of religion, and morals, I leave to the judgment of every considerate man to determine."

We might, in like manner, leave to the judgment of our considerate readers to determine, whether the Reason of any man, in his senses, ever fell into grosser errors than has here that of our author; in which case, they would likewise determine how far such a guide is to be depended on in the important concerns of religion and morals; but we must attend her *wild imaginations* a little farther.

"One thing, he says, is certain, viz. that human reason in its highest state of cultivation amongst the philosophers of Greece and Rome, was never able to form a religion comparable to Christianity; nor have all those sources of moral virtue, such as truth, beauty, and the fitness of things, which modern philosophers have endeavoured to substitute in its stead, ever been effectual to produce good men, and [but] have themselves often been the productions of some of the worst."

Here again, we must remind our author of his want of Christian Charity, and, at the same time, beg to know whether he does, or does not, admit a man may be a *good man*, without being a *good Christian*.

In reply to the objection "that the books of the Old and New Testament cannot be a revelation from God, because in them are to be found errors and inconsistencies, fabulous stories, false facts, and false philosophy;" he readily acknowledges, as before observed, that the scriptures are not revelations from God but the history of them. He admits, of course, that the inspired writers were not always under the influence of inspiration; for, if they had, St. Paul, who was shipwrecked, and left his cloak and parchments at Troas, would not have put to sea before a storm, nor have forgot himself so much as to leave his cloak behind him. "But, concludes he, if in these books a religion superior to all human imagination actually exists, it is of no consequence to the proof of its divine origin, by what means it was there introduced, or with what human errors and imperfections it is blended. A diamond, though found in a bed of mud, is still a diamond, nor can the dirt, which surrounds it, depreciate its value or destroy its lustre." This last allusion may be well calculated to catch the simple apprehension of the vulgar reader; but, one of the least discrimination cannot fail to discover how totally inapplicable it is to the subject in question.

A third objection to our author's plan is, that "To some speculative and refined observers it has appeared incredible, that a wise and benevolent Creator should have constituted a world upon one plan, and a religion for it on another; that is, that he should have revealed a religion to mankind, which not only contradicts the principal passions and inclinations which he has implanted in their natures, but is incompatible with the whole œconomy of that world which he has created, and in which he has thought proper to place them. This, say they, with regard to the Christian, is apparently the case: the love of power, riches, honour, and fame, are the great incitements to generous and magnanimous actions; yet by this institution are all these depreciated and discouraged. Government is essential to the nature of man, and cannot be managed without certain degrees of violence, corruption, and imposition; yet are all these strictly forbid. Nations cannot subsist without wars, nor war be carried on without rapine, desolation, and murder: yet are these prohibited under the severest threats. The non-resistance of evil must subject individuals to continual oppressions, and leave nations a defenceless prey to their enemies; yet is this recommended. Perpetual patience under insults and injuries must every day provoke new insults and new injuries, yet is this enjoined. A neglect of all we eat and drink and wear, must put an end to all commerce, manufactures, and industry; yet is this required. In short, were these precepts universally obeyed, the disposition of all human affairs must be intirely changed, and the business of the world, constituted as it now is, could not go on."

The Monthly Reviewers consistently observe on this passage, that no serious advocate for Christianity can admit all these contradictions. Our author, however, declares, that "Such indeed is the christian revelation, though some of its advocates may perhaps be unwilling to own it, and such it is constantly declared to be by him who gave it, as well as by those, who published it under his immediate direction." To these he says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." To the Jews he declares, "Ye are of this world; I am not of this world." St. Paul writes to the Romans, "Be not conformed to this world." VOL. III. K k k

* John xv. 19.

† John viii. 23.

'world'; and to the Corinthians, 'We speak not the wisdom of this world.' St. James says, 'Know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.' This irreconcilable disagreement between christianity and the world is announced in numberless other places in the New Testament, and indeed by the whole tenour of those writings. These are plain declarations, which, in spite of all the evasions of those good managers, who choose to take a little of this world in their way to heaven, stand fixed and immovable against all their arguments drawn from public benefit and pretended necessity, and must ever forbid any reconciliation between the pursuits of this world and the christian institution." Admitting this incompatibility between the civil polity of *this* world, and that religious institution which respects only the *new*; does it not afford the highest presumption that the means, by which they are constituted, and the criteria, by which they are distinguished, are equally incompatible and irreconcilable. Does it not afford the strongest argument that reason is confined to human pursuits, and that inspiration only can effectually inculcate the dictates of divine Revelation? This writer persists, nevertheless, in supposing that Reason, against whose imbecility and imperfection he so devoutly declaims, is the necessary criterion of religious authenticity. "It is urged, says he, that, however true these doctrines may be, yet it must be inconsistent with the justice and goodness of the Creator, to require from his creatures the belief of propositions which contradict, or are above the reach of that reason, which he has thought proper to bestow upon them. To this I answer, that genuine Christianity requires no such belief: It has discovered to us many important truths, with which we were before intirely unacquainted, and amongst them are these, that three Beings are some way united in the divine essence, and that God will accept of the sufferings of Christ as an atonement for the sins of mankind. These, considered as declarations of facts only, neither contradict, or are above the reach of human reason: The first is a proposition as plain, as that three equilateral lines compose one triangle; the other is as intelligible, as that one man should discharge the debts of another. In what manner this union is formed, or why God accepts these vicarious punishments, or to what purposes they may be subservient, it informs us not, because no information could enable us to comprehend these mysteries, and therefore it does not require that we should know or believe any thing about them. The truth of these doctrines must rest intirely on the authority of those who taught them; but then we should reflect that those were the same persons who taught us a system of religion more sublime, and of ethics more perfect, than any which our faculties were ever able to discover, but which when discovered are exactly consonant to our reason, and that therefore we should not hastily reject these informations which they have vouchsafed to give us, of which our reason is not a competent judge." We have already declared our motives for thinking that reason is just as competent a judge in the one case as in the other; with our persuasion that it is incompetent in both. To these, therefore, we shall only add that the above allusion of the equilateral triangle is not adequately applicable to the doctrine of the Trinity, as it is accepted by orthodox christians.

Again, our author betrays only his own want of science in comparing the undiscovered secrets of nature to the unfathomable mysteries of Grace.

"It is not in the least surprizing, he says, that we are not able to understand the spiritual dispensations of the Almighty, when his material works are to us no less incomprehensible, our reason can afford us no insight into those great properties of matter, gravitation, attraction, elasticity, and electricity, nor even into the essence of matter itself: Can reason teach us how the sun's luminous orb can fill a circle, whose diameter contains many millions of miles, with a constant inundation of successive rays during thousands of years, without any perceivable diminution of that body, from whence they are continually poured, or any augmentation of those bodies on

* Rom. xii. 2. † Cor. ii. 6. ‡ Jam. iv. 4.

which they fall, and by which they are constantly absorbed? Can reason tell us how those rays, darted with a velocity greater than that of a cannon ball, can strike the tenderest organs of the human frame without inflicting any degree of pain, or by what means this percussion only can convey the forms of distant objects to an immaterial mind? or how any union can be formed between material and immaterial essences, or how the wounds of the body can give pain to the soul, or the anxiety of the soul can emaciate and destroy the body? That all these things are so, we have visible and indisputable demonstration; but how they can be so, is to us as incomprehensible, as the most abstruse mysteries of Revelation can possibly be."

Now, so far are we from having any visible and indisputable demonstration of the union, or even existence of two essentially different and distinct substances, in body and soul, that our ablest philosophers deny the possibility of such demonstration. And, indeed, if our author did not himself confess it, we should hardly be made to believe that he is himself so bad a philosopher, as to take the evidence of sense (than which nothing is more fallible) for demonstration. It is with propriety he asks if reason can explain the popular system of the solar rays in exhibiting the emanations of light: because it is in fact unreasonable and merely imaginary. Were he acquainted with the real mechanism productive of those phenomena, he might be struck with the amazing display of wisdom and power in the divine mechanism, but he would find no greater mystery in it than in the complicated operation of the most simple mechanic powers. We do readily agree with this ingenious investigator, that we see but a small part of the great Whole; that we know but little of the relation, which the present life bears to pre-existent and future states; that we can conceive little of the Nature of God and his attributes or mode of existence; that we can comprehend little of the material and still less of the moral plan on which the universe is constituted, or on what principle it proceeds. But we cannot agree with him that, for those reasons we should disbelieve divine revelation in proportion as its tenets should be obvious to the understanding.

On the contrary the inference we should naturally draw, from the imperfect state of human science and the insufficiency of unassisted reason to attain any portion of divine knowledge, would be, that nothing but the immediate influence of Grace, the inspiration of the Almighty which giveth understanding, could induce the people to believe either the divine origin of the scriptures or the doctrines, they contain.

That something more than the mere exercise of reason, or even the will or inclination to believe, appears necessary from our author's own confession.

"There are people, says he, who from particular motives have determined with themselves, that a pretended revelation founded on so strange and improbable a story, so contradictory to reason, so adverse to the world and all its occupations, so incredible in its doctrines, and in its precepts so impracticable, can be nothing more than the imposition of priestcraft upon ignorant and illiterate ages, and artfully continued as an engine well-adapted to awe and govern the superstitious vulgar. To talk to such about the Christian religion, is to converse with the deaf concerning music, or with the blind on the beauties of painting: They want all ideas relative to the subject, and therefore can never be made to comprehend it: to enable them to do this, their minds must be formed for these conceptions by contemplation, retirement, and abstraction from business and dissipation, by ill-health, disappointment, and distresses; and possibly by divine interposition, or by enthusiasm, which is usually mistaken for it. Without some of these preparatory aids, together with a competent degree of learning and application, it is impossible that they can think or know, understand or believe, any thing about it. If they profess to believe, they deceive others; if they fancy that they believe, they deceive themselves. I am ready to acknowledge, that these gentlemen, as far as their information reaches, are perfectly in the right; and if they are endued with good understandings, which have been industriously devoted to the business or amusements of the world, they can pass no other judgment, and must revolt from the history and doctrines of this religion.

'The preaching Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness *;' and so it must appear to all, who, like them, judge from established prejudices, false learning, and superficial knowledge; for those who are quite unable to follow the chain of its prophecy, to see the beauty and justness of its moral precepts, and to enter into the wonders of its dispensation, can form no other idea of this revelation but that of a confused rhapsody of fictions and absurdities."

The admitting that *possibly divine interposition* may be necessary to prepare some persons for believing the truths of the Christian religion, is, in fact, admitting that to be true in a degree and in particular cases, which we contend for altogether and in the general. We are sorry, however, to find such *divine interposition* put on a footing with *ill-health*, disappointment, distress and even enthusiasm. Not that we conceive the mode of that interposition to be confined to unaccountable impulse or miraculous conversion; natural means may in this case be made the forerunners of supernatural effects; nay we will not deny that even enthusiasm, or a false inspiration, itself may be made the harbinger of the true. Learning and study, also, may be made the concomitant means of grace; but we do not conceive they are essentially necessary to give efficacy to other means or to divine interposition itself. If they were, it would not appear that God had chosen the foolishness of this world to confound the wise. It would rather be the subjecting of divine wisdom to human sagacity, and the excluding from Christianity all but learned divines and profound philosophers. And yet, says our author,

"If it be asked was Christianity intended only for these? I answer, No: it was at first preached by the illiterate, and received by the ignorant; and to such are the practical, which are the most necessary parts of it, sufficiently intelligible: but the proofs of its authority undoubtedly are not, because these must be chiefly drawn from other parts, of a speculative nature, opening to our inquiries inexhaustible discoveries concerning the nature, attributes, and dispensations of God, which cannot be understood without some learning and much attention. From these the generality of mankind must necessarily be excluded, and must therefore trust to others for the grounds of their belief, if they believe at all. And hence perhaps it is, that faith, or easiness of belief, is so frequently and so strongly recommended in the gospel; because if men require proofs, of which they themselves are incapable, and those who have no knowledge on this important subject will not place some confidence in those who have; the illiterate and unattentive must ever continue in a state of unbelief: but then all such should remember, that in all sciences, even in mathematics themselves there are many propositions, which on a cursory view appear to the most acute understandings, uninstructed in that science, to be impossible to be true, which yet on a closer examination are found to be truths capable of the strictest demonstration; and that therefore in disquisitions on which we cannot determine without much learned investigation, reason uninformed is by no means to be depended on; and from hence they ought surely to conclude, that it may be at least as possible for them to be mistaken in disbelieving this revelation, who know nothing of the matter, as for those great masters of reason and erudition Grotius, Bacon, Newton, Boyle, Locke, Addison, and Lyttleton, to be deceived in their belief: a belief, to which they firmly adhered after the most diligent and learned researches into the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries; a belief, which they have testified to the world by their writings, without any other motive, than their regard for truth and the benefit of mankind."

Now without uncharitably questioning the motives of the several defenders of christianity, certain it is that some of them have been secretly contempters of its doctrines and privately disbelievers of its divine original. It is, indeed, justly to be suspected that the number of these, is much greater than is generally imagined; for, however widely religious infidelity may have spread itself, moral hypocrisy hath, in the present age, kept pace with it.

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The masquerade hath, in fact, become so general and unbelievers so numerous that, they keep one another in countenance, while, with unparalleled effrontery they take off the mask and openly belie the characters they assume. Thus our modish christians wear the plain face of downright heathens, while they retain the garb of christianity. This they do, by explaining away, as our author observes, the plain and obvious meaning of scripture, and modelling the articles of faith agreeable to their own imagination. And yet these very underminers of genuine christianity, who are daily sapping its foundation and preying on its vitals, keep flourishing away with their misrepresentations of its prosperous and flourishing state. "If christianity," say the *Critical Reviewers* in their critique on the pamphlet before us, "had been an imposture, it could never have maintained its credit for almost eighteen hundred years, or stood the test of the most acute and accurate examinations of friends and enemies, of wits and infidels, critics and philosophers of all denominations; some fundamental defect, some irreconcilable contradiction, or some gross absurdity must have been discovered. But this is so far from being the case, that the more it is considered the more it convinces; every new enquiry produces new light, new evidence, and from every fresh attack it gains it an additional triumph." What an impudent abuse of the good faith of the christian reader! what an insolent attempt to impose on his credulity! Do not these very critics themselves pretend to have discovered fundamental defects, irreconcilable contradictions, and gross absurdities in the primitive and orthodoxal tenets of christianity? Do they not reject the doctrine of the trinity? Do they not deny the divinity of our Saviour? Do not they reject the tenets of vicarious atonement, justification by faith, with almost every essential article in the christian creed? And do they still pretend that the mutilation, of its very being, is gaining additional triumphs to its cause? Shame on such barefaced irony!

The real state of the case is quite otherwise: genuine christianity, notwithstanding the vapouring of these nominal christian, being never at so low an ebb as it is among our modern rationalists; surviving chiefly among those who are ridiculed as enthusiasts, fanatics and methodists. The truth is that, so far has pure christianity been from profiting by the freedom of enquiry, with which its doctrines have of late years been treated, that it has really lost ground among all the advocates for such enquiry. It is an idle boast that the general belief in the mysteries of religion will stand the test of ridicule and defy the powers of rational investigation. Those mysteries themselves will undoubtedly do it, because they depend not on the credulity or credibility of men but on the unchangeable promises of God. But we see daily the most plausible professional characters laughed out of their religion, and even the warmest zealots argued out of their zeal. So that if we were to calculate, to how small a number of people genuine christianity is at present confined, we shall have no reason to boast, with this author, the extent of its propagation and influence; and still much less to advance it as a proof of its divine original.

Happily for christianity it hath a much firmer support in the promises of its divine author, than in any rational arguments that can be produced from such circumstances: and happily for real christians their faith hath a more unfailing resource in the operations of divine grace, than in the most fertile expedients of human reason.

Were we disposed to take away even the slightest prop, on which the popular belief of revelation rests, we might expose to the greatest ridicule those vain boastings of vaunting casuists, who, declaring the truths of christianity to be fit objects of rational investigation, invite the attacks of argument, wit, and ridicule, and boldly bid them defiance. It was with a very bad grace the celebrated author of the *Divine Legation* made a similar boast and threw out the same defiance against the free-thinkers; while the civil power was actually up in arms to crush one of, the dullest, and inoffensive insects of the whole tribe; poor old Peter Annet! It was certainly a glorious triumph over infidelity and a fine proof of the episcopal faith in the impregnability of the christian

christian church; the getting a decrepid dotard of eighty sentenced to be imprisoned in Newgate, pilloried thrice in the streets, and condemned to beat hemp in Bridewell for a twelvemonth; and all merely for throwing a few pellets out of the pop-gun of his wretched goose-quill against the credibility, of the Mosaic history of the plagues of Egypt! Why was not the artillery of the ecclesiastical fortrefs levelled at a more formidable foe? in their opposition to whom they might have reaped some credit for their valour (if not for their conduct) and have at least escaped the odium, which ever falls on *Cowards* for their *cruelty*!—They may rest, however, secure: the ashes of poor Peter will remain quiet in his grave. We dare say there was not so much spirit buried with them, as to cause any future disturbance either to him or them!

The dignified ecclesiastic abovementioned has been bold enough to say, in some of his prefaces, that the free-thinkers (as they are falsely styled) have had fair-play in the argument? that they have been left at liberty to handle the weapons of offence and defence at pleasure, and yet have been foiled. It is, indeed, with regret he owns this liberty has been given them, though he must be conscious it never has. No: even the braggadocio spirit of a churchman, (though every cock crows on his own dung-hill) never dared to stir from the altar, much less to peep out of the porch, till he was well assured the secular power was well armed to protect him from (what he would call *insult* but the rest of the world) the reward of his own insolence, in his own church-yard. The free-thinkers never had fair-play given them; nor in fact do they deserve it, if it were prudent, in the powers-that-be, to give it them. They are, in general, as little actuated by candour and the love of truth, as their antagonists are by the detestation of falsehood; and it must be owned of the latter, they do, for the most part, love a *little deception dearly*!

The writer of this critique can as truly aver his sincerity as the author of the pamphlet, which is the subject of it. He can truly say that, with the most ardent desire of reconciling revelation to reason, he long and labourously attached himself to the study of the scriptures and the reading of the commentators: that with the most earnest wish to find the doctrines of christianity true, and its divine origin morally evident, he attended to the authorities of ancient historians and the arguments of modern reasoners. And yet, though early instructed to pay the most profound reverence and put the most implicit faith in, what are called, the orthodox doctrines of christianity, the more closely he applied to them the criterion of reason the more clearly did that criterion appear to be inapplicable. The farther advances he made in human science the less compatible he found it with divine knowledge. He felt, by no means, the pretended force of argument respecting the divine mission of our Saviour, either from the completion of prophecies or the effect of miracles. The history of the former seemed too problematical and legendary, while the latter appeared to have had much less effect, than they might reasonably be supposed to have on the very persons who were eye-witnesses of them. It appeared to him that the credit of christianity was so little established, and even the name of its divine institutor so little known, in its very birth-place and infancy, that the magistrates themselves speak of *our Jesus**, as of an obscure and unheard-of stranger; and of his sacrifice on the cross, as a doubtful event. It appeared to him that if there were any thing supernatural in the propagation of christianity, it lay in its subsequent progress in opposition to the infidelity of the Jews, and the inefficacy of the miracles of Christ and his apostles to diffuse a more general and earlier belief. Next to this the strongest proofs that can be brought of the divine origin, and of a supernatural interposition in the establishment of christianity is that the enormous wickedness of its professors, the flagitious, the inhuman methods of propa-

* ACTS, CHAP. XXV. v. 19. It is true that this depreciating mode of expression is used by Festus, a new governor just come into office; but it does not appear that King Agrippa himself, whom Paul compliments with being expert in all customs and questions then among the Jews, knew any thing more of *this Jesus* than the governor.

gating it, together with the apparent absurdities, contained in its mysterious tenets, have not been able to bring it altogether into discredit even in the most scientific ages and with the most rational and humane nations of the world. Here is, indeed, the evidence of something supernatural; the fulfilling of the divine founder's promise to the christian church that the gates of hell shall not prevail against it. It is to an over-ruling providence and the irresistible power of grace in the completion of this promise, as before observed, more than to the strongest rational arguments, that christianity owes its permanence and protection.

Depended its sacred mysteries on the force of *reason*, what can be more rationally advanced in defence of the incarnation of *Jesus*, than of the incarnations of *Vishnu*? Depended they on rational arguments in favour of their truth? What could reasonably be said in favour of a *God*, the author of *Life*, becoming subject to mortality? To his being born, of a woman, though not begot by a man? To his dying the death of a sinner to atone for the sins of the saints, to his descending into Hell, and his ascending again to Heaven, to reassume the pristine glory of a deity?—If there be any thing, in any religion, more revolting to human reason than this, we are unacquainted with the greatest apparent absurdities in the known world.

If we are asked then, whether as mere rational beings, we can believe such propositions, we frankly answer, no.—And yet, experimentally convinced how short is the line of the human understanding, how inadequate the strongest powers of sense and genius to penetrate the veil of nature and of providence, we can readily submit our reason to revelation, and give our unfeigned assent, as *Christians*, to propositions, which, as *men* and *philosophers*, we can neither fully understand nor clearly conceive.—Believing, though not on any rational conviction, that *Faith*, or as our author properly describes it, an assent to the essential doctrines of christianity, is a religious duty enjoined every man, who lives under the dispensation of the gospel, we believe, even as *men*, as much of them as we comprehend; persuaded that even that we do not comprehend, would in like manner command our belief if we did.

We can unfeignedly do this, even while the *truth*, as it is called, of such mysterious propositions appears doubtful, nay while even the terms of such propositions appear self-contradictory, to our understanding.

It is a favorite maxim with our modern rationalists (or as some call them *Divines*) that “where mystery begins religion ends.” This maxim is, in our opinion, so far from being applicable to the *Christian* religion, that we think the *Faith* of the christian applicable only to its mysteries, with which it begins and ends. There is, as our author insinuates, something mysterious even in the morals of christianity; the exercise of whole virtues is diametrically opposite to the gratification of the appetites and passions of human nature, and even to the laws of justice and equity admitted in natural religion. “To return good for evil, to do good to those that hate us, and pray for them that despitefully use us,” are tenets so contrary, as well to our natural impatience of injuries as to our ideas of natural justice, that, however the individual may adopt them in private practice, no community of christians ever yet dared to admit them into their system of civil polity.

If the *Faith* of the christian be not exercised on the mysteries of his religion, we see neither use nor merit in his belief. If he believe nothing but what appears rational and probable, nothing but what is evinced by a cloud of witnesses, and carries with it the clearest conviction, in what does his faith differ from that of the skeptic or infidel? “Because thou hast seen me (saith our Saviour to Dydymus) thou hast believed; blessed are they that have not seen, and yet have believed.” We think this text perfectly applicable to such as, like our author, are anxious to prove the divine authority of the Scriptures by rational argument: in doing which, we think, they are just as ill employed as, this writer says, they are in pretending to accommodate the scriptural doctrines to our natural ideas of rectitude and truth.

“On the subject of Revelation, says he, the province of Reason is only to examine into its authority, and when that is once proved, she has no more to

to do but to acquiesce in its doctrines." The Monthly Reviewers conceive this to be a very unguarded and dangerous position; "it precludes, say they, and discourages all rational inquiry." Doubtless it does, and properly, all rational inquiry on a subject that does not admit of rational inquiry. But, say they, "if it were pursued it would justify the wildest enthusiasm or superstition."—How! will an *acquiescence*, or the putting an implicit faith, in the *doctrines* of the scripture, lead to the wildest Enthusiasm and Superstition? Is the human mind, when directed by divine revelation, more apt to err, than when under the simple influence of reason? We have already observed that, in our opinion, it is the duty of Christians to submit to the dictates of reason, as well with respect to the authority of the scriptures, as the truth of its doctrines, to the influence of divine grace; and it would be but modest, in our rival Reviewers, to leave to the author of the foundation of our faith the care of its superstructure. They may rest assured that, whatever extravagancies of enthusiasm or superstition men have fallen into, it has not arisen from their putting an implicit faith in the doctrines of scriptures (in other words, from their submitting their reason to revelation) but to their indulging in the pride of their hearts, the wantonness of their imagination and trying their *reasonable practices* on such doctrines.

Every pious and well-meaning Christian should be cautious of doing this. Submitting his reason to the influence of grace, he should patiently wait the effect of its operation in God's own place and time, and not be importunately anxious for the elucidation of obscurities, which nothing but divine illumination can illustrate. For, after all, what men generally mean by the *truth* of the doctrines of revelation, is their consonance or congruity with the deductions of common-sense and mere unenlightened reason. The truly-devout need be under no apprehensions of being guilty of a neglect of duty, in thus patiently waiting for that inspiration from above, which only can make their wise unto salvation. In the mean time, they should not be surprized nor alarmed at finding their notions of divine truths do not exactly coincide with those of other men, of whose talents, gifts or graces, they may entertain a higher opinion than of their own. As there are few, if any, persons in the world, that either hear, see or feel external objects exactly alike (our nervous systems being as diversified as our features) so there are as few that conceive exactly alike the meaning of any one moral or religious proposition; even divine inspiration itself accommodating its influence to the different faculties of the human individual.—This reflection, above all others, should excite christians to the exercise of that charity, which, covering a multitude of sins, should throw the veil of universal candour over the mistakes and errors of the rest of mankind; justly suspecting that, with regard to others more enlightened than ourselves, we may stand in need of the same indulgence.

To conclude, we look upon the performance before us as an imperfect essay on a subject, which the ingenious author has not so fully considered as its importance deserves. When he has so considered it, he will probably think with us, that the divine authority of the Scriptures, and the truth of its doctrines, are equally untenable by rational argument.—Garble, twist, twine, model them as men will, they can never be reduced to the standard of human reason: the attempt, to effect it, serving only to expose the incompetence of the one and the incomprehensibility of the other.

We should not have expatiated so freely and detained our readers so long, on the subject of this article, had we not been frequently solicited, by various correspondents, to be more explicit on the part we take in matters of religion. And though, as candid Reviewers, we take no part either in religion or politics, to the prejudice of any writer's argument, we think it incumbent on us, thus called upon, to take this opportunity of giving an unreserved account of the faith and the hope that is in us: flattering ourselves that, though our principles are ill-accommodated to any particular party, we shall not therefore, as is too often the case, be the worse thought of by all.

K.

Reflections on the Growth of Heathenism among Modern Christians: In a Letter to a Friend at Oxford. 8vo. 1s. Rivington.

It has been frequently suspected that the influence of the heathen morals, with which persons of liberal education are made so early acquainted and rendered so familiar at school, has vitiated the public taste for the morality of the gospel. Mr. Jenyns in particular, in his late view of its internal evidence, expresses himself with some indignation at the effects of such influence, in recommending to our admiration and approbation the false and meretricious virtues of paganism, instead of the true and genuine virtues of christianity. We do not conceive, however, with the author of these reflections, that the fables of heathen mythology, which afford such a multiplicity of subjects, and allusions for poetry and the fine arts, can have that influence on religion as he supposes. His objection to the placing the figures of heathen gods and goddesses in christian churches, in gardens, assembly-rooms and theatres, and of introducing their characters and exploits in poems, and paintings, are reasonable enough.

"When I see the dragon upon Bow sleople, I can only wonder how an emblem so expressive of the devil, and frequently introduced as such into the temples of idolators, found its way to the summit of a christian edifice. I am so jealous in these matters, that I must confess myself to have been much hurt by a like impropriety in a well known music-room, where there is an organ consecrated by a superscription to Apollo, altho' the praises of Jehovah are generally celebrated by it once every month in the choral performances: and it seems rather hard that Jehovah should condescend to be a borrower, while Apollo is the proprietor."

He observes also that when we unite, under the character of christians, we should keep up to the stile of our profession. There is certainly truth and propriety in this observation. But, whatever progress a spirit of heathenism makes among us, and this is not a little, we apprehend there is little danger of the greatest enemies to christianity adopting the mythology of the pagans. Indifferent as its professors are in general to the essentials of religion, they have at least as much attachment to the christian religion as to any other: nor is there any danger that men, who hardly believe in one God will soon be brought to believe in a great many. If by the growth of heathenism this writer meant merely the decay of genuine christianity, we should think with him, our present situation truly alarming; for certainly if to be mere nominal christians be to be real heathens, we live in a very heathenish age, indeed!

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Subscription; or Historical Extracts. Humbly inscribed to the Right Reverend the Bishops: And to the Petitioners; shewing the impropriety of their Petition. 8vo. 2s. 6d. Hay.

An ironical deduction of religious subscriptions from the earliest ages to the present times. The author appears to be well acquainted with ecclesiastical history and the doctrines of the gospel; in his acceptance of the latter, however, he is one of those Latitudinarians, that take the liberty of modelling them agreeable to their notions, in order to reconcile them, as they imagine, more to the common sense and common understandings of mankind, than they appear to be after the established representation of them. On the coming of the Messiah, he says, all the mystery of religion was laid aside, as useless.

"Whoever, continues he, shall examine the doctrines of Christ without prejudice, will find that the capital articles of his religion are these: the supremacy, perfections, and absolute unity of God: the necessity of moral purity, or of repentance for every conscious deviation from it: the forgiveness of sins, and moral restitution as the effect of sincere repentance: the belief and acknowledgment that Christ was the Redeemer promised by God, and predicted by the prophets: that he suffered actual death, was again raised to life: that all sufficient power was then given him to raise us at God's appointed time, from the state of actual death to a future life of immortality. At which period, there will be a doom of equitable retribution to every one according to the deeds done in the body. These, as I apprehend, are the capital articles of the religion taught by Jesus Christ: in which there is no difficulty; nothing unworthy the assent of a rational man: which call for no depth of human learning, nor any uncommon reach of human genius to comprehend them."

The divinity of our Saviour we see here left out of our author's creed, nor is the sense in which he is to be regarded as a redeemer sufficiently explained; and yet simple and obvious as this writer conceives these articles of his belief, there are some of them sufficiently incompatible with human reason to justify the mere rationalist in his dissent.

Lectures on that Part of the Church Catechism, commonly called the the Apostles Creed. Preached in St. John the Evangelist, Westminster. (Pursuant to the Will of Dr. Busby). By Thomas Bennett, M. A. 8vo. 5s. sewed.

Plain, practical discourses, in which the preacher neither affects the casuist nor the scholar; but addresses himself to the common-sense and observation of a simple unlettered audience.

Reflections

Reflections on Government, with Respect to America. 8vo. 1s.
Lewis.

In favour of the Colonists, but little applicable to the present state
of the dispute. * * *

*Remarks on a Pamphlet lately published by Dr. Price, intitled
Observations on Civil Liberty, &c.* 8vo. 1s. Cadell.

As this Remarker professedly "writes in every page on the supposition that a pacific negotiation may take place between Great Britain and her colonies," it is needless to notice either the force or foibles of his argument; there being no probability of any negotiation taking place till too great a superiority of force be exerted on one side, to accept of any thing but unconditional submission on the other.

* *

*Civil Liberty asserted, and the Rights of the Subject defended,
against the Anarchial Principles of Dr. Price. By a Friend to
the Rights of the Constitution.* 8vo. 2s. Wilkie.

This assertor of Civil Liberty takes the liberty of being very uncivil with Dr. Price; whose Observations, he says, are a most virulent and scandalous libel on the constitution, on the king, and on civil liberty.—We do not rightly understand what he means by a libel on civil liberty: but that this pamphlet is a most virulent libel against the author of the observations on it, is most certain; if to charge a writer with contemptible baseness, unequalled effrontery, hellish falsehood, and vile misrepresentation, be libellous; which we conceive it to be in fact, whatever it may be in law.

* * *

*A Letter to the Rev. Dr. Price. By the Author of the Defence
of the American Congress, in Reply to Taxation no Tyranny,*
8vo. 1s. Williams.

This letter-writer puts us in mind of boys, who, flying their kites, send up, what they call, a messenger after them to no other apparent purpose than to shew it soars in the same line. Dr. Price had said the Americans are not our subjects but our fellow-subjects. This writer is bold enough to say they are neither one nor the other; and so far we agree with him that, if they cannot be reduced to subjection by government, they will neither be our subjects nor our fellow-subjects, but must remain either rebels, as they are, or become of right, by the law of arms, their own governors.

* * *

A Plan of Reconciliation between Great Britain and her Colonies; founded in Justice and constitutional Security. 8vo. 1s. Johnson.

This writer would have the laws of taxation extend equally to Great Britain and her colonies, without the latter having any share in the legislative representation.

* * *

The Constitutional Advocate. 8vo. 1s. Flexney.

A declaimer in behalf of the colonies, who advances little but what has been repeatedly advanced by former writers.

* *

Independency the Object of the Congress in America. 8vo. 1s. Rivington.

That in the beginning of the present unhappy disputes with America, the majority of the colonists were moderate enough to see their interest in an amicable union with Great Britain, is not to be doubted. That their passions have been since inflamed to co-operate with the factious view of the designing, artful few, who might have formed a scheme of independency, is not improbable. But that the delegates of the Congress, having once been regaled with the flattering incense of distinction and dignity, should be still moderate enough not to aim at independency, is highly improbable; even if the facts and arguments of this writer did not render it more than probable.

* * *

An Address to the People of Great Britain in general, the Members of Parliament, and the leading Gentlemen of Opposition in particular, on the present Crisis of American Politics. 8vo. 1s. 6d. Newbery.

A warm and pointed exhortation to the members of the opposition, and the nation in general, to drop their argumentative disputes, and unite hand and heart to reduce the Americans to *reason by force*, since nothing but that *ultima ratio regum* is likely to determine the quarrel. The case, as he justly observes, is now altered, and the point of right is to be decided only by the law of arms.

* *

A Prospect of the Consequences of the present Conduct of Great Britain towards America. 8vo. 1s. 6d. Almon.

Another ill-omened bird, who, with his raven-croaking, forebodes the ruin of the mother-country, for her harsh treatment of her refractory children the Americans.

* * *

Serious

Serious and impartial Observations on the Blessings of Liberty and Peace. Addressed to Persons of all Parties. By a Clergyman in Leicestershire. 8vo. 1s. 6d. Rivington.

Our Leicestershire clergyman appears to be a peaceable well-meaning man; but alas! so little lovers of peace are our modern champions for liberty, that it would be no blessing to them (nay, they would not think themselves in possession of it) if they were not free to quarrel about it.—In addressing himself to *all parties*, he betrays, in like manner, his total ignorance of the parties, whom he is so solicitous to advise. The writer, who addresses himself to the passions and prejudices of any *one party*, may stand a chance of being attended to; but, covet all, all lose; he who would conciliate opposite parties will be ever deemed an enemy, or at best be disregarded by both.

* * *

The American War lamented. A Sermon, preached at Taunton in Devonshire, Feb. 18th and 25th, 1776. By Joshua Toulmin, M. A. 6d. Johnson.

Mr. Toulmin's professed design in this discourse, was "to awaken, by a view of the prospects before us, religious sentiments and reflections, and to promote the revival of piety and virtue." It has happened, however, that his sermon has been thought by some a mere political harangue. Indeed there is always some danger of piety's being perverted, whenever it has any connection with politics: a reflection, which, we hope, will make this ingenious and sensible divine more cautious how he takes occasion from merely political prospects to promote the revival of piety and virtue.

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Reflections on the American Contest. 8vo. 1s. Bew.

This profound Reflector tells us it is extremely impolitic to attempt to reduce the Americans to submission by force, lest it increase their animosity against the mother-country. It would have been kind of him to have pointed out some other method more efficacious, to prevail on them to return to their duty.

* * *

The Principles of the Revolution vindicated, in a Sermon, preached before the University of Cambridge, on Wednesday, May 29, 1776. By Richard Watson, D. D. F. R. S. 4to. 1s. White.

A sensible and spirited discourse on the subject; the choice of which, being delivered to so learned and enlightened a congregation, might be the less reprehensible: though we have more than once declared our opinion, that the pulpit is not the proper place for political harangues.

* * *

A full

A full Defence of the Rev. Mr. John Wesley, in Answer to the several Personal Reflections, cast on that Gentleman by the Rev. Caleb Evans, in his Observations on Mr. Wesley's late Reply, prefix'd to his Calm Addrefs. By Thomas Oliver. 12mo. 2d.

Of Mr. Evans's observations on Mr. Wesley's *Calm Addrefs*, &c. we gave a pretty copious account in the second volume of our Review, page 328. — As those observations were too poignant to be borne with temper, it is no wonder they excited a more turbulent addrefs, in the present rejoinder; which it must be allowed is not a retort courteous; but abounds with a petulance and personality, impertinent to the dispute.

* *

A Vindication of the Rev. Mr. Wesley's "Calm Addrefs to our American Colonies." In some Letters to Mr. Caleb Evans. By John Fletcher, Vicar of Madely. Salop. 12mo. 4d. Hawes.

We have here another *calm* addressee, if calmness consist in party zeal and political fury. We would recommend to this tory-ryory priest a little more christianian moderation, as well in his future controversies in religion as in politicks. If indeed he would lay aside both and confine his views to the peaceful edification of his pastoral care at Madely in Salop, it might be better perhaps for more proud Salopians than one.

* * *

A Reply to the Rev. Mr. Fletcher's Vindication of Mr. Wesley's Calm Addrefs. By Caleb Evans, M. A. 12mo. 6d. Dilly.

If Mr. Evans has not by much the best of the argument, he is by much the best arguer. Indeed so much is to be said on both sides in this controversy, that it is no wonder if an able controvertialist, take which side he will, always appear to have reason on his side.

The Christian's Strength. A Sermon preached at Wrexham in Denbighshire, by Joseph Jenkins, A. M. 8vo. Buckland.

An orthodoxal discourse on 2 Cor. xii. 10. published as we are informed at the request of the hearers.

Reflections

Sermons to the condemned. Literally intended for the Benefit of those under Sentence of Death by the Laws of their Country; Spiritually, for all who feel themselves under Condemnation by the Law of God, and who may properly be stiled Prisoners of Hope. To which is added an Original Dialogue, between the Minister and a Convict ordered for Execution. By David Edwards. 12mo. 2s. Dilly.

As it would be uncharitable to question the sincerity of those who, voluntarily take on them the melancholy office, of attending such unhappy criminals as have forfeited their lives to the justice of the laws; it would equally so to be critically severe on their modes of exhortation; which are probably better calculated to the circumstances of most of those deplorable convicts than we are at first aware of. Pious, and penitential, however, as we think Mr. Edwards's exhortations to his prisoners *in fact*, we conceive there is not a little fanaticism enters into his application of them to his prisoners of hope.

* *

Sonnets. 4to. 1s. Snagg.

Ineffectual attempts to ascend the hill of Parnassus; a task which the author appears to have more inclination than ability to perform.

* *

Neatherby: A Poem. By Mr. Maurice of University College Oxford. 4to. 2s. 6d. Kearlly.

An ancient Roman station on the northern borders of Cumberland, with its improvements by the Rev. Mr. Graham, the present possessor, is here celebrated in very passable college rhimes. In some places, indeed, the author rises above mediocrity and in very few sinks below it.

* *

Poetical Legends: Containing the American Captive and the Fatal Feud. To which is added the Fall of Faction. By the Author of the Cave of Morar. 4to. 2s. 6d. Donaldson.

The profits, accruing from the sale of these Legends, being appropriated to the fund for the relief of the sick and wounded troops, &c. in America, we shall say nothing to depreciate the merit of their composition. If charity cover a multitude of sins, it may surely atone for mere poetical faults.

* *

The Crucifixion: A Poem. By T. L. O'Beirne. 4to. 1s. 6d. Robinson.

There is some poetry, as well as orthodoxy, in this divine poem; and

and yet we cannot admit the author to be altogether a divine poet. Indeed the subject is as much above human comprehension, as the description of it is superior to human imagination.

* *

Mac Fingal: Or, The Town-Meeting. A Modern Epic Poem.
8vo. 1s. Printed at Philadelphia; Reprinted in London, for Almon.

On the subject of this piece, we have received a card, remarking the directly-contradictory opinions of the *Monthly* and *Critical* Reviewers, in regard to its merit: the one comparing it, in wit and humour, to our English *Hudibras*, the other declaring it has neither wit, humour, nor meaning. The card-writer might well suspect that, in appealing to us we should say to our rivals, 'Brothers, Brothers, you are both wrong.'—Our Yankee is not a *Hudibras*, nor is the author another Butler; he is not, however, destitute of wit and humour, and the design of his piece is very plain, that of turning into ridicule a town-meeting, in which the late circumstances of the inhabitants of Boston and the American disputes with Great-Britain were canvassed in disputation. The speechifying of the several town-orators is introduced thus:

“ And now the town was summon'd greeting,
To grand parading of town-meeting;
A show, that strangers might appall,
As Rome's grave senate did the Gaul.
High o'er the rout, on pulpit-stairs,
Like den of thieves in house of pray'rs,
(That house, which, loth a rule to break,
Serv'd Heav'n but one day in the week,
Open the rostrum for all supplies
Of news and politics and lies)
Stood forth the constable, and bore
His staff, like Merc'ry's wand of yore,
Wav'd potent round, the peace to keep,
As that laid dead men's souls to sleep.
Above, and near th' hermetic staff,
The moderator's upper half
In grandeur o'er the cushion bow'd,
Like Sol half seen behind a cloud.
Beneath flood voters of all colours,
Whigs, Tories, orators and bawlers,
With ev'ry tongue in either faction,
Prepar'd, like minute-men, for action;
Where truth and falsehood, wrong and right,
Draw all their legions out to fight;
With equal uproar scarcely rave
Opposing winds in Æolus' cave;
Such dialogues with earnest face
Held never Balaam with his ass.”

Julia Benson: Or, The Sufferings of Innocence. In a Series of Letters founded on well known Facts. 2 vols. 12mo. 6s. Goldsmith.

The sufferings of Innocence are daily exemplified in so many well-known facts before our eyes, that it was hardly worth while for this author to record those of Julia Benson in a book. It is some comfort, however, that she was innocent; her case would have been worse had she been criminal.

Stenography: Or, A concise and Practical System of Short-hand writing by W. Williamson. Small 8vo. 10s. 6d. Brown.

Among the many systems of short-hand writing offered to the public, there are few, which do not possess some useful peculiarities. This of Mr. Williamson is by no means inferior in point of dispatch and legibility, the two essential properties of Brachygraphy, to any we have seen.—

An Essay upon the King's Friends, with an Account of some Discoveries made in Italy, and found in a Virgil, concerning the Tories. To Dr. S—— J——. 8vo. 1s. Almon.

A skit on the tories, founded on Dr. Johnson's Marmor Norfolciense. Between the whigs and the tories, however, we cannot help thinking his majesty, (*parvis componere magna*) may with some propriety say, with Scrub in the play, "Ah, brother Martin, I wish I had a friend!" * *

Medical Advice for the Use of the Army and Navy, in the present American Expedition. By William Rowley, M. D. 8vo. 1s. Newbery.

Plain and intelligible directions for the treatment of the disorders incident to a nautical life, and hot climates. * *

A Letter from the celebrated Dr. Tissot, to Dr. Zimmerman, on the Morbus Niger, &c. 8vo. 1s. Kearsly.

In this letter are related the cases of some few patients, labouring under the disease above-mentioned. The mode of cure advised is rational, and conformable to sound practice. * * *

The Case of Nicholas Nugent, Esq; late Lieutenant in the First Regiment of Foot-Guards. 8vo. 2 s. Almon.

Relative to the imaginary plot to seize the person of his majesty, the Tower of London, &c. of which Ensign Richardson gave information to the Secretary of State; in consequence of which Mr. Sayre was apprehended and sent to the Tower; for which commitment an action of false imprisonment has been brought against the Secretary, who was cast by the jury in one thousand pound damages.

* * *

An Appeal to the Officers of the Guards. By F. Richardson, Ensign, &c. 4to. 1s. Doddsley.

This appeal is made in vindication of the author from any imputation on his veracity, in regard to the abovementioned information and plot.

The Lord High Steward of England, or an Historical Dissertation on the Origin, Antiquity and Functions of that Officer. 8vo. 2s. Parker.

Of this pamphlet we have nothing more to say than that it seems faithfully compiled from genuine materials.

The Ceremony for the Trial of a Peer in Westminster Hall, with Garter's List of the Peerage as it now stands, April 1776. 4to. 1s. Payne.

Exemplified in the case of the Dukes of Kingston.

* *

Plain and affectionate Discourses on the Sacrament of the Lord's Supper. By James Ibbetson, D. D. 8vo. 3s. Brown.

These discourses may be well filed plain and affectionate; carrying with them the appearance of all that genuine simplicity and fraternal affection, which should distinguish the partakers of the christian communion.

* * *

The Doctrine of Faith and Good Works stated and explained: the Substance of a Sermon on the annual Commemoration of Mr. West's Charity, at St. Giles's Reading, Berks. By John Hallward, A. M.

A truly orthodox and valuable discourse.

* *

CORRESPONDENCE.

TO THE EDITOR OF THE LONDON REVIEW.

SIR,

As your review of Baron Dimisdale's late publication will be read so much more than the work itself, I think it a duty incumbent on me to desire you will publish this letter, or take such notice of it as is consistent with your plan.

It is not my design to enter into a medical refutation of the thoughts on general and partial inoculation, but to point out the fallacy of the author's objections to the Dispensary for general inoculation, and to observe that his scheme for extending the practice of that salutary art would prove so expensive that it could never be adopted either by government or individuals.

There are so many concurring causes to occasion the increase of deaths arising from the small-pox, that I am perfectly convinced it does not proceed from inoculation, as advanced by the Baron: on the contrary I think it evident that inoculation must be the means of decreasing the number; since the effluvia thrown off must ever be in proportion to the quantity and virulence of the pustules. I hope some able person will sit down to shew the little care and attention that has been taken to ascertain facts, and indeed the futility of the whole performance. For the present let us consider this matter on the principle of universal benevolence, and in order to do this more effectually for the benefit of society, let us for a moment admit the Baron's assertion, that the number of deaths in this disorder is increased by the practice of inoculation. What are the consequences to the state? That a greater loss will be sustained amongst the laborious part of the community, until a general plan of inoculation is adopted, for all who are enabled by their situation in life will avail themselves of its advantages, whilst the poor, without whom society cannot exist, are condemned without pity or help to the terrible evils and dangerous consequences of the disease in its natural state.

It is the duty of every man to render all the service in his power to that society of which he is a member. No plan, fraught with great benefits, can be carried into practice without some disadvantages, but so long as the good effects preponderate, we are not to remain careless or indolent. How amazingly absurd then would it be to defer general inoculation any longer, because it is supposed by a few that the infection is communicated and the natural disease spread! In this great city, inoculation, according to our author's idea, is sufficiently practised to keep up the natural small-pox perpetually, yet who can blame parents, whose wish is the welfare and safety of their families, when he considers that in the natural state of this disorder, one dies in seven or thereabouts, and, by inoculation not one in five hundred. Amazing disproportion! sufficient surely to influence the benevolent heart to extend the practice for the benefit of the helpless as speedily—and on as large a scale as possible. On this principle—the principle of universal good-will to mankind and particular utility to the state, the institutors of the Dispensary for general inoculation set on foot this charity.—They endeavoured to render it most essentially useful. They only wish that all, who consider the affair in its true light, and are sensible of its propriety would assist in making it as extensive as they are convinced it is useful. They plainly saw the utility of assisting the necessitous in this time, they termed it therefore a charity for general inoculation—inviting all whose want of health did not render them unfit to partake of its benefits. Of what immediate service to the state and to the infantile part of the inhabitants of this city, might this charity be made by a little attention and assiduity!

Respecting the state—It would be politic for government to encourage this institution and to send the soldiers and sailors who have not had the small-pox as they arrive near the metropolis—Seamen in particular should be attended to, for every one conversant in that service knows how destruc-

tive this disease too often proves amongst this useful body of people. They might be entertained at quarters according to the usage of the navy, and a very trivial expence incurred to the state.

Respecting the children—and indeed the whole inhabitants of London—The officers of the different parishes should make a point of sending their poor at stated times, or as often as they find amongst them any who have not had the disorder. This in a few months, would obviate Baron Dimidale's ideal fears, and effectually answer the purpose of his visionary scheme—a scheme that can never be carried into execution, as the expence would be greater than sound policy could allow the state to be at even on this occasion.

I cannot dismiss the subject without mentioning one circumstance which I dare say will strike you forcibly. The Baron asserts that the natural small-pox is greatly increased by the practice of inoculation, and yet continues to inoculate largely. Either let him totally desist from the practice, or promote a more eligible and more practicable mode of carrying the happy consequences of it to the poor; for, in the present state—if we allow his ideas to be just—those inoculators, who have the greatest practice, are doing the greatest mischief, and the Baron may be said to have slain his thousands.

June 27, 1776.

I am Sir, your most obedient Servant

A GOVERNOR.

TO THE LONDON REVIEWERS.

GENTLEMEN,

As, in the rapidity of composition and under the necessity of attending to a multiplicity of objects, it is impossible that many things must not escape your attention, I hope you will not think it a piece of conceit in myself, or meant to impeach a superior critical sagacity in you, that I take the liberty of pointing out a circumstance, in which, I conceive, you have given countenance to a piece of false criticism in the strictures of a very ingenious writer; whose authority, therefore, it is the more necessary to scrutinize.—Mr. Mickle the translator of Camoens's *Lusiad*, in defending the delicacy of his author's language, observes, that in the times in which Camoens lived, delicacy of language was so little understood even in England, that the grossest imagery often found a place in the pulpit of the most pious divines; as a proof of which, he observes, that in the old liturgy, it was esteemed no indelicacy of expression to enjoin the wife *to be buxom in bed and at board*.—It must certainly be from inattention that you suffered this fallacious piece of criticism to escape uncorrected; as you cannot be ignorant that the word *buxom*, in the time of Queen Elizabeth and for some time after, meant merely *obedient, yielding*, agreeable to its original derivation from the Saxon word *bend*.—I wonder that even Mr. Mickle should be unapprized of this, as Johnson, in his dictionary, gives the same acceptation of the term; observing that one John de Trevisa a clergyman tells his patron, in the language of that age, that he is obedient and *buxom* to all his commands. Spenser, in like manner, speaks of the Irish being tractable and *buxom* to government. Even Milton applies this epithet in the same sense to the air.

He with broad sails

Winnow'd the *buxom* air.

Johnson, indeed, conceives that from the very use of the term in the old matrimonial service, its present meaning is derived; if so, that use can by no means be urged as an instance of its indelicacy or indecency. For tho tractability and compliance may be the effect of inclination and wantonness, docility and obedience may be equally the effect of modesty and duty.

I am Gentlemen, your humble Servant

Cambridge, June 27, 1776.

P. R.

TO THE LONDON REVIEWERS.

GENTLEMEN,

Belonging to a society, in which your Review is regarded as a literary oracle, I have frequently heard the delay of your promised *London Catalogue* regretted

regretted; most of our members being curious to learn the opinion, of critics so bold and unbiassed as yourselves, regarding publications that stand higher, as they conceive, in the esteem of the public than they deserve. At the same time they foresee that, while a number of now popular performances are degraded, not a few of those, consigned by a tasteless and dissipated age to oblivion, will emerge from their obscurity and claim a share equal to their merit in the public esteem.—You will not wonder at this, when I frankly confess that we have among us more than one disappointed author, who modestly conceives that, if justice were done him, he might fill up a niche in the Temple of Fame, with as much propriety as many of those, whom popular partiality has stuck up there. A spice of envy, indeed, may intrude itself, when they flatter themselves you will proceed so far as even to oust some of those fortunate favourites; whose names have been unaccountably hoisted so high on the rubric post, that even the pretensions of overweening worth scarce entitle them to such eminent exaltation. Be this, however, as it may; the publication of your *Catalogue* being apparently deferred *sine die*, and even the plan of it, as we conceive, too confined to admit of a copious critique on any particular work, an expedient hath been started, which in time may gratify our curiosity and at the same time add not a little to the value of your critical compilation. This expedient is that you will occasionally indulge your readers with an impartial and well-digested critique, on the most popular English books that have appeared within the last forty or fifty years, or even *plus ultra*: By which means your work will become by degrees a complete body of English criticism.—That you can allot but a part of each Review, for this department, is obvious; but we imagine that in a dearth of new publications and in the vacation season, the adopting this expedient, in such proportion as you can find room, will be more acceptable and edifying to your readers than your otherwise necessarily enlarging your accounts of a few books, and those of little importance but that arising from their novelty.—The docility you have shewn, in adopting a former hint, communicated by our literary club, encourages us to this second application; which, if the object of it appears to you in the same light it does to us, we doubt not you will honour with your consideration and compliance.

We are your humble Servants,

London, June 29, 1776.

A READING CLUB.

By Order. I. B. Secretary.

* * The Reviewers having considered of the above expedient, are disposed to adopt it, in the degree proposed, and for the reason last assigned, viz. the want of room in their *London Catalogue* for a very copious account of any particular work. The publication of that Catalogue, however, is not deferred *sine die*, but will make its appearance with all possible expedition.

ANSWERS TO CORRESPONDENTS.

The Rev. Mr. Priestley's Letter is received, and his correspondence on the subject proposed acceptable, on the conditions prescribed, viz. no alteration whatever.—

S. W's letters would be better sent to the *Gentleman's* or some other respectable Magazine.—

We are sorry there are so many labourers in the literary vineyard that we can give no encouragement to our ingenious correspondent at Portsmouth.—Should any thing soon offer, she shall hear from us.

Fond as the Reviewers are of jokes, they are like other people, in not chusing to have them cut too often at their own expence. No packets, therefore, sent them from distant parts of the kingdom, will, for the future be received, unless franked or the postage paid.

The Reviewers are much flattered by H. S. and others, in the great deference paid to their judgment; but they cannot, unless to booksellers, give any private opinion of unpublished manuscripts. The MSS. of H. S.—M. B.—T. D. and S. V. will therefore be redelivered to the bearer or address of each respectively.

CATA-

C A T A L O G U E

O F

FOREIGN BOOKS, lately published.

F R E N C H.

Histoire de l'Academie Royale des Inscriptions & Belles Lettres, &c.
tom. xxxvi. 4to. Paris.

This volume of the History of the Royal Academy of Inscriptions and the Belles Letters, consists of extracts taken from the registers of the academy from the year 1767 to 1769 inclusive.

Histoire Critique de la Decouverte des Longitudes, par l'auteur de l'Astronomie des Marins. 8vo. Paris.

The Critical History of the Discovery of the Longitude, contains a detail of the several practical attempts that have been made to effect that discovery by watches, time-keepers, &c. and is executed with accuracy.

Histoire de la Querelle de Philippe de Valois & d'Edouard III. continuée sous leurs successeurs, &c. 12o. 4 vols. Paris.

The Continuation of the History of the rivalry between France and England, by Mr. Guillard of the French Academy.

Instructions d'une pere à ses enfans, sur la Nature & sur la Religion. 8vo. 2 tom.. Geneve.

Moral and pious instructions, written by a father for the use of his children. This father is Mr. Trembley, well known in the philosophical world for his discoveries in natural history.

Moyens d'extirper l'Usure, ou projet d'Etablissement d'une Caisse de prêt Public a six per cent. &c. 12mo. Paris.

A Project for the Extirpation of Usury, by the Establishment of a Fund for lending Money to Individuals on various Security, at six per cent. A project something similar to the Charitable Corporation scheme, set on foot in England above fifty years ago.

L'Etude de l'Homme. Par M. Contan. 12mo. Paris.

If, as our countryman has it,

The proper study of mankind is man,
we may with propriety recommend this little tract, by M. Contan, as by no means the least instructive on the subject.

Exposition Anatomique des Organes des Sens, &c. avec figures.
fol. tom. 1.

Anatomical Plates, with judicious and explicit Illustrations. The prints are tolerably well engraved and coloured, by M. d'Agoty, the elder.

La France Illustre, ou le Plutarque François. Année. 1775. 4to. Paris.

Another volume of Mr. Turpin's French Plutarch, spiritedly, though somewhat incorrectly written. This volume contains the lives of Marshall Saxe, the Chancellor d'Aguesseau, and Marshall de Belle-Isle. The plates are really well engraved.

Cours d'Etude pour l'Instruction du Prince de Parma. 16 tom. 8vo. Parma.

A Course of Study for the Instruction of the Prince of Parma. This work was compiled by the celebrated Abbé de Condillac, and is one of the most compleat performances of the kind extant.

Le Bienfaits de la Nuit, Ode. 8vo. Paris.

As Mr. André, the ingenious author of this ode, frankly confesses he has spoilt it, by imputing that to the night which is equally characteristic of the day, it may be needless to remind him of the logical garb of old Polonius, that to prove day is day and night is night, what is it but to mispend both day and night. Other poets less modest, however, may profit by the observation.

Essai sur l'Histoire Naturelle de St. Dominique, &c. avec figures. Paris.

This Essay on the Natural History of St. Domingo, appears to be faithfully drawn up on the spot, as we learn, by Father Nicholson, a Dominican friar, who resided some years on the island.

Discours sur les Monumens Publics de tous les Ages & de tous les Peuples connus, &c. Paris.

This extensive undertaking, giving an account of all the public monuments in the known world, has been imposed on himself by the Abbé de Lubersac, and is calculated to form a compendious history of the arts in their progress from the most ancient to modern times.

La Propriété Littéraire défendue. 8vo. Gottingen

A translation from a tract on the same subject, written in German by J. S. Putter; in which literary piracy is tried, on the universal principles of Law of Equity, and condemned.

Examen Critique des Anciens Historiens d'Alexandre le Grand. 4to. Paris.

The Royal Academy of Inscriptions and Belles-Lettres having proposed a Critical Examination of the ancient Historians of Alexander the Great, as the subject of a prize for the years 1770 and 1772, the preference was given to Baron de St. Croix, author of the present performance: which has since received some finishing touches by the masterly hand that first designed it.

Système Physique & Morale de la Femme. Paris.

This is an ingenious philosophical treatise on the structure, constitution, functions, and manners peculiar to the female sex.

Reflexions Philosophiques sur l'Impot. Paris.

The author of these Philosophical Reflections on Taxes, Mr. Jerom Tifaut de la Noue, might have saved himself much trouble, if he had reflected that in the imposition, as well as collection of taxes, it is impossible to admit that "Taxation is no tyranny."—At best, it is but an object purely political, in which sound philosophy has little to do. It is notorious that, in every country, where taxes are established, the government are induced to wink at vices, and even encourage luxury and debauchery, for the sake of increasing the income of the public treasury. It is fine talking of liberty, and even benevolence, humanity and christian charity, for instance, in England, where an unconstitutional, oppressive and cruel mode of arrest and imprisonment for small debts, is kept up, merely because the duties on the process bring an enormous sum annually into the stamp-office.

Relation de differens Voyages dans les Alpes du Faucigny. Macstricht.

An Account of different Journeys among the Alps of Faucigny. These journeys were taken by the celebrated Mr. de Luc and Mr. Dentant; the relation of them abounding in meteorological and other atmospheric informations.

Histoire de l'Astronomie ancienne, &c. 4to. Paris.

The history of ancient astronomy commences at the earliest æra, and ends with the establishment of the school of Alexandria.—It is written by Mr. Bailly of the Royal Academy of Sciences, and has much merit.

Lettres interessantes du Pape Clement XIV. tom. i. Paris.

The character of Ganganelli will no doubt recommend his epistolary correspondence to all who have heard of his literary or personal merit; it is not, however, very certain that the present publication is genuine.

Dictionnaire Mineralogique and Hydroligique de la France, &c. 8vo. Paris.

This Mineralogical and Hydrological Dictionary, is the work of the celebrated Mr. Buchoz; who has already given the public a Veterinarian Dictionary or dictionary of domestic animals, and a dictionary of French trees, shrubs and plants; intended altogether to compose a complete oeconomical and physical history of France.

Theorie du Luxe. 8vo. Paris.

A Theory of Luxury, a tract on the old plan, to prove private vices public benefits. The author, however, hath more to say than most of those who have taken his side the question; there is also much truth and more ingenuity in many of his reflections.

Seconde Lettre de M. Pinto à l'Occasion des Troubles des Colonies Americains, &c. 8vo. Hague.

This second letter is a sequel to the first by the same author, addressed to some physician in Jamaica, recapitulating the best arguments in favour

favour of the English government as to their conduct respecting its American colonies. In the letter before us, this ingenious writer proceeds on those arguments to start others of a similar tendency; concluding that, although sooner or later America will become independent of the mother-country, that period is not yet arrived; and that it is even the interest of France, Spain, Holland, and Portugal, to prevent such an independancy.—We own we do not see into the force of the latter argument; at the same time, we conceive, if the period of independancy be not now come, the mother-country will take such effectual methods in reducing the colonies to obedience, as to prevent the possibility of their making such another attempt for a great number of years at least to come. Ineffectual struggles for liberty rivet but the chains of subjection the closer.

Essai sur les Phenomenes relatifs aux Disparitions Periodiques de l'anneau de Saturne. Paris.

The subject of this essay is the phenomena relative to the periodical disappearance of Saturn's Ring. It having received the approbation of the several learned academicians, appointed to examine it, we must presume it merits the general eulogiums bestowed on its author, Mr. Du Séjour of the Royal Academy at Paris, and the Royal Society of London.

Catechisme sur l'art des accouchemens pour les Sages-Femmes, &c.
12mo. Paris.

This catechism, as it is called, on obstetric art, compiled, as we learn, at the expence and by the order of the French government, for the country midwives, is a proof of the politic and judicious attention of the ministry to an article of police which most essentially affects their national population. It is a pity some such an expedient cannot be adopted in this country; ludicrous as it would verbally be, to put our old women back again to learn their *Catechism*.

GERMAN, LOW DUTCH, DANISH, &c.

Carsten Niebuhr's Reisebeschreibung nach Arabien und andern umliegenden Laenden. 4to. tom 1. Copenhagen.

Niebuhr's voyage to Arabia and its adjacent countries,—Mr. Niebuhr is the only traveller who survived the journey, made by order of the King of Denmark, some few years ago, to explore the south-eastern part of Africa. The end of that journey, was not, however, altogether defeated; Mr. Niebuhr giving a sensible and apparently faithful account of those countries he had the opportunity of visiting.

Physiognomische Fragmente Zur beforderung der Menschenkenntnis und Menschenliebe, &c. 4to. Leipsic.

A Collection of Fragments on Physiognomy, designed, says the author, to promote the knowledge and love of mankind. Mr. John Casper Lavater, Deacon of Zurich, must have a better opinion of mankind on the ground of physiognomy than some other philosophers deduce from experience: they conceiving that the more one knows of

mankind the less is one apt to love them. On the whole this publication is a singular performance, finely ornamented with cuts; which serve however more to embellish the book than illustrate the argument.

West-phoelische Alter thumer, &c. 8vo. Solingen.

It was once made a serious question, we are told, among a club of French beaux-esprits, whether a German could be a wit. We have, in these Westphalian Antiquities, a proof positive that it is possible. The author had probably seen the famous piece of English pleasantry of this kind, entitled the Antiquities of Wheatfield. In the manner of which we have here a formal demonstration, *more antiquo*, that the crucifiers of Christ and decapitators of John the Baptist, were Westphalians.

Beschäftigungen der Berlinischen Gesellschafts Naturforschender Freunde, &c. Part I. Berlin.

The Transactions of an Amicable Society of Natural Philosophers at Berlin. These transactions contain two-and-twenty valuable papers on subjects of natural history and experimental philosophy.

Bestätigte Wahrheit, dafs der Heiland in einer Høhle unter der Stadt Bethlehem geböhren worden. 8vo. Nuremberg.

The very learned Samuel William Oetter here labours to prove that our Saviour was born in a cavern under the town of Bethlehem.—that this cavern was nevertheless a *stable*, according to the general idea of our Saviour's birth-place, and not a *cellar*, is a point which he has not satisfactorily cleared up.

Shakespeare Schauspiele. Zurich.

A new monument erected by the literati of Germany, to the honour of our countryman the immortal Shakespeare; whose plays are here translated into the German language, and published in a very splendid and elegant manner.

Meiner's Vermischte Philosophische Schriften, &c. Leipsic.

The Philosophical Works of Meiner; containing eight dissertations in the German language on subjects of classical antiquity, and one in latin on the philosophy of Cicero.

I T A L I A N.

Vite de Pittori, Scutori ed Architetti che anno lavorato in Roma, morti dal 1641, fino al 1673. Da Giambattista Passeri, Pittore e Poeta. Roma.

Giambattista Passeri, who is here stiled poet and painter, was a disciple of the famous Dominichino, by whose instructions he himself tells us he greatly profited; but, beginning too late in life, it does not appear that he was a much better painter than he was a poet. Luckily, his poems recommended him to Cardinal Altieri, who thought him good enough for a priest, and accordingly promoted him in the church, and afforded him leisure to write these Memoirs of his cotemporary artists.

Saggio

Saggio sopra la Religione, del Conte Giovam Battista Gicco. 8vo. Milano.

A confutation of the principal arguments that have been brought against Christianity, as well in ancient as modern times. By a young nobleman, a Knight of the Order of St. Stephen.

Lettere Inedite, &c. 8vo. Florence.

This collection, of the unpublished letters of illustrious men, affords abundant gratification to the curiosity of the learned. In the present volume are some written by Campanella—Borelli—Gassendi—Tycho-Brahe—and many other celebrated personages.

Nuova Descrizione di Roma antica e moderno, &c. 8vo. Roma.

This new description of Rome, notices particularly the several alterations made with regard to the ancient monuments under the late Pope.

La Meteorologia applicata all' Agricoltura. 4to. Vinezia.

The Application of Meteorology to Agriculture, is at once so obvious and natural, that it is no wonder the proposal of a prize for the best Treatise on the subject, suggested itself to the Academy of Montpellier. It appears to be in consequence of that proposal the Abbé Toaldo, professor of astronomy at Padua, produced the present tract: which not only carried the prize proposed, but has obtained the authority of an additional one from the Senators of Venice, who preside over the university of Padua.

La Falsa Filosofia, &c.—False Philosophy, or Atheists, Deists and Materialists convicted of High-Treason against Kings, Magistrates and all in lawful Authority under them. 5 vol. 4to. Madrid.

An antidote to infidelity and scepticism; which are said to be daily gaining ground in Spain. The evil may be certain and the remedy reasonable; but, it is, like many others, confined and topical. In a country where the sceptics and infidels are free-thinkers, it would require better logicians, than the Inquisition can pick out of the university of Salamanca, to attack them on the principles of reason.

Metodo per formare le Viti.—A Method of constructing Vices. By Father Molina. 4to. Milano.

If Father Molina were at Birmingham, he might give our artificers some hints, on which they might improve the vices in common use; but unless practice goes hand in hand with theory, little is to be done in mechanics.

Lezioni Fisico Anatomiche, &c.—Physico-Anatomical Lectures, delivered at the Amphitheatre of the Royal Hospital of St. Maria in Florence. 4to. Livorno.

These Lectures were delivered by the late celebrated Raimond Cocchi, professor of anatomy and antiquarian to the Grand Duke of Tuscany, and contains many curious observations on subjects essential to the animal economy.

L A T I N.

Anecdota Litteraria, ex MSS. Codicibus eruta vol. II. 8vo. Romæ.

The second volume of a Collection of ancient Manuscripts selected from various Libraries, the names of which are respectively annexed to each extract. The present volume contains seventeen of these MSS. on subjects not incurious.

Historia Reformationis Ecclesiarum Ræticarum. 2 vol. 4to. Lindau.

An important and interesting addition to ecclesiastical history, being the History of the Reformation in Rætia, the country of the Grisons, between Italy and Switzerland; the transactions of which have hitherto been involved in obscurity.

Monumenta Antiquissima Historiæ Arabum. Gotha.

These Monuments of Arabic History are published by Mr. J. Gottfried Eichhorn, and consist of a dissertation on the most ancient records of the Arabians—Kothaiba's genealogical tables; with his histories of the kings of Syria and Hirtensia.—The famous Schultens of Leyden, had formed the design of a similar publication, in order to elucidate the history of the Arabians, of which the Monumenta Jokladinarum were a part.

Novi Commentarii Reg. Soc. Gottingensi. 4to. Gottingen.

The fifth volume of the Philosophical Transactions of the Royal Society at Gottingen.

P. Vincentii Fassinii, &c. de Apostolica origine Evangeliorum Ecclesiæ Catholicæ liber singularis adversus Nicholaum Freratum. 4to. Leghorn.

Professor Fassini of Pisa hath here entered into a defence of the authenticity of the four gospels, in answer to the celebrated Freret.

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A L P H A.

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